THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XVIII.

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TO
THE MEMORY
OF
JOHN CUTLER, Esq.,
THE
First Grand Master
AFTER
THE UNION
OF THE
St. John's and Massachusetts Grand Lodges,
IN
1792,
THIS VOLUME
IS
AFFECTIONATELY DEDICATED.

INDEX.

A.

A Beautiful Token, 350
Absence of Master and Wardens, 61
A Chapter of History, 360
Adams, Willard, obituary notice of 159
Address of the Prince of Prussia, 220
Admission of Candidates, 87
Admission, the Standard of 189
A Fragment, 223
Allegiance, Masonic 21
American Masonic Literature, 261
An Illustrative Anecdote, 219
An Interesting Celebration, 315
An old Mason, 149
A Patriarchal Lodge, 138
Apron, the 183
Aspiration for Office, 313
Atkins, Maj. funeral of 29

B.

Bacon, Francis L., obituary notice of 191
Ballot, Sacredness of 156
Ballot, Correcting a 165
Ballot, the freedom of 372
Ballots, reconsideration of 356
Balloting in Elections, 136
Baptism, Masonic 172
Bartlett, Josiah 169
Bem, Captain 61
Bible, the 222
Bigelow, George C., obituary notice of 287
Biographical Sketch of John Soley, P. G. M., 268
Boston Encampment testimonal to Richmond Commandery, 308
Boyle, Col. John 230
Bray, Maj. John, notice of 364
Brooks, Asa, obituary notice of 63
Burials, Masonic 199
Burns, Robert, 106, 145

C.

Cagliostro and the Lodge of Antiquity, 345, 372
Calcutta, the Craft in 383
California, Masonry in 214
California, progress of the Order in 334
California, Grand Lodge of 357
Canada West, Grand Lodge of 115
Candidate, stopping a 142
Candidates, Admission of 87
Candidates, Objecting to after the Ballot 139
Candidates, Qualification of 154
Candidates, hurrying through the degrees 218
Cape Town, Cape of Good Hope, laying Corner Stone at 92
Captain Bem, 61
Cardinal Virtues, 16
Caution, 128, 224, 352, 384
Celebration at Honolulu, S. I., 378
Certificates, 157
Chaffe, O. D., obituary notice of 93
Chapter work, uniformity of 311
Chapters, the Ritual of 9
Charity, Masonic 75
Chellis, S. G., Caution against 128
Chickering, Jonas, notice of 366
China, the Order in 286
Chit Chat, Masonic 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Choate, Hon. Rufus, death of 310
Clandestine Masons, 339
College, Masonic, N. Carolina 187
College Masonic, Missouri 209, 296
Competency of Officer, 188
Conferring Degrees, 185
Connecticut, Impostors in 27, 177
Connecticut, Grand Lodge of 28
Connecticut, History of Masonry in 114
Conservatism of Masonry, 54
Correcting a Ballot 165
Correspondence, 31, 319
Crehore, Minot, obituary notice of 95
Crusaders, the 42

D.

Danger, the Source of 109
Death—its requirements 215
Death of Morgan Nelson, 110
Death of Gen. John Webber, 123
Death of Rev. William Flint, 196
Death of Hon. Rufus Choate, 310
Death of Moses Richardson, 340
Death of Thomas W. Phillips, 379
Declaration at Installation, 62
Dedication of Nassau Hall, 39
Degree of Most Excellent Master, 330

Demitting, 367
De Molay, Jaques 303
De Molay Encampment, visit of to Virginia 237, 257
Dixwell, John 170
Drunkeness, 89
Dunn, Samuel 169

E.

Earle, Henry, obituary notice of 31
Edes, Edward P., obituary notice of 351
Effect of Restoration, 231, 282
Elections, Balloting in 136
Emblems, improper use of 190
England, the Invasion of 1794 349
Extension of the Order in India, 281

F.

Faith—Hope—Charity, 53
Farewell to the Temple, 73
Festival of St. John the Evangelist, 125
Festival, Masonic 81
Festivals, Masonic 140
Filling Vacancies, 186
First Lodge at Smyrna, 351
Flinn, Samuel, obituary notice of 223
Flint, Rev. William, death of 196
Fords of the Jordan, 152
Fortitude, 59
Fowle, Henry, notice of 365
France, Masonry in 23, 112
France, Masonry in—Historical, 377
Francis J. Oliver, notice of 40
Freedom of the Ballot, 372
Freemasonry, the doctrines of 113
Funeral of Br. Lovell, 11
Funeral of Maj. Atkins, 29

G.

Grand Chapter of Vermont, 20
Grand Encampment of Massachusetts and R. Island, 19
General Grand Lodge, 297
General G. Chapter, Origin of 47, 337
General Grand Chapter, 144, 289
Genius of Masonry 39
Grand Lodge of Connecticut, 28
Grand Lodge of Canada West, 115
Grand Lodge of California, 357
Grand Lodge of Louisiana, 189, 192
Grand Lodge of Massachusetts, 97, 265
Grand Lodge of Mississippi 158
Grand Lodge of North Carolina, 186
Grand Lodge of New York, 270
Grand Lodge of Tennessee, 154
Grand Lodge of Virginia on the late Difficulties in New York, 129
Grand Lodge of Vermont, 211
Grand Master, Trial of 200

H.

Healing, 137
Historical Scriptures, Remarks on the 78
History, a Chapter of 360
History of Masonry in Connecticut, 114
Honolulu, Lodges at 297
Honolulu, Celebration at 378
Hoon, Brother, obituary notice of 190
Howard, Lyman, obituary notice of 63
Hurrying Candidates through the degrees, 218
Hymn, 81, 82, 324, 329

I.

Impostors in Connecticut, 27, 177
Impostors—Rosicrucianism, 217
Improper use of Emblems, 190
Inauguration of the Statue of Gen. Jackson, 120
Increase of Lodges in Illinois, 333
India, extension of the Order in 281
Initiation of Sojourners 353
Instruction, the Right of 65
Interesting Incident, 350
Interesting Letters, 271

J.

Jackson, Gen., Inauguration of Statue of 120
Jordan Lodge, 92
Jordan, the Fords of 152
Joseph II. on Freemasonry, 80
Justice, 117

K.

Kansas, the Order in 168
Knight of Kadosh, 83

L.

Lady Morgan a Freemason, 278
Landmarks, remove not the 67
Laying Corner Stone Minot's Ledge Light House, 1
Laying the Corner Stones of the Monumental Canopy, and of the Pilgrim Monument at Plymouth, 321
Laws of the Lodge, 335
Lebanon, the Cedars of 201
Letter from the Prince of Prussia, 176
Letters, interesting 171
Lodges at Honolulu, 297
Louisiana, Grand Lodge of 189, 192
Lovell, Brother, Funeral of 11

M.

Mason and Freemason, 216
Masons, Non-Affiliated 69
Masonic Allegiance, 21
Masonic Baptism, 172
Masonic Burials, 199
Masonic Canopy, Plymouth, laying Corner Stone of 321
Masonic Charity, 75
Masonic Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Masonic College, North Carolina, 187
Masonic Festival, 81
Masonic Festivals, 140
Masonic Hall, our new 33
Masonic Hall, the new, Edinburgh, Scotland 208
Masonic History, 206

Masonic Improvement, 190
Masonic Levee in Boston, 181
Masonic Literature, American 261
Masonic Mendicants, 88
Masonic Officers, powers of 221
Masonic Progress, 73
Masonic Temple, sale of 150
Masonic Temple, the 26
Masonry, 25
Masonry in France, 23, 112
Masonry in France—Historical, 377
Masonry, the Secret of 29
Masonry, Genius of 39
Masonry, the Creed of 52
Masonry, Conservatism of 54
Masonry, Politics of 56
Masonry—Operative and Speculative, 57
Masonry, Popularity of 60
Masonry, the work of 76
Masonry in Oregon, 210
Masonry in California, 214
Masonry and the Bible, 183
Masonry, the work of 222
Masonry, ode to 236
Masonry, Secrecy of 111, 184
Masonry in the Middle Ages, 175
Masonry in Turkey, 343
Massachusetts, Grand Lodge of 97, 265
Massachusetts, Statistics of the Order in 105
Massachusetts, the early Grand Masters of 169
Massachusetts and R. Island, Grand Encampment of 19
Master of a Lodge, 22
Master, the power of 305
Master and Wardens, absence of 61
Military Lodges, 77
Minot's Ledge Light-House, Laying Corner Stone of 1
Mississippi, Grand Lodge of 158, 160
Mississippi, the Order in 359
Missouri Masonic College, 209, 296
Montacute Lodge, 295
Moral Duties, 348
Most Excellent Master, Degrees of 330
Mount Carmel Lodge, 104
Mount Lebanon Lodge, 102
Mount Tabor Lodge, 23, 71
Mount Vernon, 18
Mount Vernon Lodge, Malden, 19

N.

Nassau Hall, Dedication of 39
Nelson, Morgan, death of 110
New Lodges Constituted, 384
New York, the Grand Lodge of Virginia on the late difficulties in 129
New York, the Grand Lodge of 270
New Orleans, Spurious Council 33° in 278
Nickerson, Joseph P., obituary notice of 319
Non-Affiliated Masons, 69
Non-Affiliation, 157
North Carolina, Grand Lodge of 186
Notes of Travel, 161, 193, 225
Nova Scotia, 170

O.

Obituary, 31, 63, 93, 159, 190, 223, 287, 319, 351
Objecting to Candidates after the Ballot, 139
Ode to Masonry, 236
Odes, 14, 15, 40, 72.
Office, Aspiration for 313
Ohio, Royal Arch Masonry in 144
Oliver, Francis J., notice of 40
Operative and Speculative Masonry, 57
Oregon, Masonry in 210
Origin of the G. G. Chapter, 47, 337
Orphan's Hope Lodge, 309
Our New Masonic Hall, 33
Our Duties, 119

P.

Past Master, 366
Past Master has no privileges if he pass the Chair irregularly, 62
Philanthropic Lodge—Presentation, 142
Phillips, Thos. W., Death of 379
Pilgrim Monument, Plymouth, laying Corner Stone of 325
Poetry. Odes, 14, 15—Genius of Masonry, 39—Ode 40—The Crusaders, 42—Ode 72—Farewell to the Temple 73—Hymn, 81—Hymn 82—To Br. Joseph Proctor, 229—Ode to Masonry, 236—Song of Welcome, 278—Hymn, 324—Hymn 329—
Politics of Masonry, 56
Popularity of Masonry, 60
Power of the Master 305
Powers of Masonic Officers, 221
Practical Regulations, 88
Practical Rules, 159
Present danger, the Source of 188
Presentation by St. Andrew's Lodge, 192
Presentation by John Abbot Lodge, 229
Profanity, 230
Progress of the Order in California, 334
Prince of Prussia, letter from 176
Prince of Prussia, Address of 220
Proxies, 155
Prudence, 89
Purkett, Col. Henry, notice of 364

Q

Qualification of Candidates, 154

R.

Reconsideration of Ballots, 356
Restoration, 156, 166
Restoration, the Effect of 231, 282
Remove not the Landmarks, 67
Remarks on the Historical Scriptures, 78
Revere, Col. Paul, notice of 363
Richmond Comandery, testimonial to 308
Richardson, Moses, death of 341
Right of Visit, 96, 314
Ritual, the 102
Ritual of the Chapters, 9
Robert Burns, 106, 145
Royal Arch Masonry in Ohio, 144
Rules, Practical 159

S.

Sacredness of the Ballot, 156
Sale of the Masonic Temple, 150
Scheley, William, notice of 71
Secrecy of Masonry, 111, 184
Slander, on 367
Smyrna, first Lodge at 351
Sojourners, Initiation of 353
Social Visit, 313
Soley, John, biographical sketch of 268
Soliciting Candidates, 157
Solemn Adoption of a Mason's Children, 285
Solomon's Temple, 285
Song of Welcome, 278
Spurious Council 33° in New Orleans, 278
Statistics of the Order in Massachusetts, 105
St. Andrew's Lodge, 64. 192. 288
St. Andrew's Chapter—Boston, 362
St. John the Baptist, 204, 344
St. John's Day, 1859, 306
St. John the Evangelist, Festival of 125
St. Mark's Lodge, Newburyport, 12
Suspensions, 38
Stopping a Candidate, 142
Subterranean Jerusalem, 299
Swedish Rite, 312

T.

Testimonial to the Richmond Commandery, 308
Temperance, 16
Tennessee, Grand Lodge of 154
The Apron, 183
The Apron Quadrille, 176
The Ashlers of the Temple, 275
The Bible, 222
The Ceders of Lebanon, 201
The Craft and the Irish Peasantry, 116
The Craft in Calcutta, 383
The Creed of Masonry, 52
The Doctrines of Freemasonry. 113
The Early Grand Masters of Massachusetts 169
The Effect of Restoration, 231, 282
The Four Cardinal Virtues, 16
The Invasion of England—1794, 349
The Michigan Case, 294
The Order in Kansas, 168
The Order in China, 286
The Order in Mississippi. 359
The Present and Past, 213
The Right of Instruction, 65
The Ritual, 102
The Secret of Masonry, 29
The Source of Danger, 109
The Source of Present Danger, 188
The Trestle Board, 267
The Work of Masonry, 76, 222
Touches on the Trestle Board, 16. 50, 89, 117, 145, 178 201, 275. 299, 330, 369
Travel, Notes of 161, 193, 225
Trial of Grand Masters, 200
Turkey, the Order in 280
Turkey, Masonry in 343

U.

Uniformity of Chapter Work, 311
Uniformity of Work, 336

V.

Vacancies. filling 186
Vermont, Grand Chapter of 20
Vermont, Grand Lodge of 211
Visit, Right of 96, 314
Visit of the De Molay Encampment to Virginia, 237. 257
Visit, Social 313
Visitors, 88, 158, 160

W.

Washington, George 178
Webber, John, Death of 123
What is Freemasonry ? 184
Who are Masons ? 77
Winzer, Ernst Heinrich, notice of 86
Wolfson, Jos., caution against 352
Woman and Masonry. 30
Work, uniformity of 336

THE
FREEMASONS'
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Vol. XVII.] BOSTON, NOVEMBER 1, 1858. [No. 1.

LAYING THE CORNER STONE OF THE MINOT'S LEDGE LIGHT-HOUSE.

The Corner-Stone of the Minot's Ledge Light-House, off Cohasset, was laid with appropriate Masonic and other ceremonies, on Saturday, October 2d ultimo. The Grand Lodge was present by invitation of the Superintendent of the work, Capt. B. S. Alexander; as were also the City Government, the Board of Trade, officers of Insurance Companies, and other parties interested in commerce and navigation. It was intended that the ceremonies should have taken place on the ledge itself, but this was prevented by the roughness of the sea, which rendered even the landing upon the rock, which is three miles from the shore, wholly impracticable. It was therefore determined, as the only alternative, to proceed at once to the shore, from which the corner-stone had not yet been removed, and there perform the consecrating ceremonies. On arriving at the place, where a large concourse of spectators were assembled, the company was immediately called to order by the Mayor of Boston, and the exercises were commenced with the following

ADDRESS BY CAPT. ALEXANDER:

Mr. Mayor—It gives me great pleasure to welcome you, and all these gentlemen present, to the rock which has been the scene of our labors.

The history of this rock is no common one; it tells of shipwreck and disaster, of hairbreadth 'scapes, of suffering and woe. Standing like a watchful foe at the entrance to the harbor of Boston, to many of her sailors has it given the death blow. The advance of science has taught man to convert such foe into a watch-tower, that may ever stand pointing upward to its own glorious light, sending far into the dim ocean's distance its rays of hope and warning to the mariner.

A light-house of iron was erected here some years ago, whose fearful fate all may remember. Now again we are erecting a light-house here, but this time of granite, granite piled on granite, granite to build upon, the earth's substructure; granite engrafted and dovetailed in the foundation, and granite the whole.

To give even more stability to this structure, each stone is riveted with galvanized iron bolts, and cemented into their sockets. So may it stand, that "they that go down to the sea in ships" may see this signal-fire burning brightly to warn them from the countless rocks that echo with the rage that oft swells the bosom of old ocean.

At the commencement of this work we had nothing but money; no workmen, no shore establishment, no workshop, no tools, no machinery, no boats, no organization. In one year these all started into life. Tuesday morning, the first day of July, 1855, just as the sun tipped the wings of the morning seagull as it took its swift flight over the wave, we struck our first blow on the Minot.

The first year, 1855, we worked on it 130 hours; 1856, 157 hours; 1857, 130 hours and 21 minutes; 1858, to Sept. 30, 208 hours—making in all 625 hours 21 minutes.

At first the men were nervous with the natural fear incident to their seemingly dangerous situation, but no accident ever befalling any of their number, and seeing every precaution taken for their safety, this fear was soon dispelled, and they worked as cheerily as on land; and you now see before you, gentlemen, the result of the labors of as fine a body of workmen as it has ever been my fortune to meet with.

Many reflections arise in our minds as we stand on this structure. Boston lights her streets with gas; the United States government, with protective care, lights our ocean highways not only for the benefit of the commerce of the Union, but for the commerce of the world, (applause;) and it is a reflection worthy of this occasion to remember that it is our common government that has dotted our harbors with fortifications, bristling with cannon; that has built our Navy Yards and ships of war; that can furnish you 300,000 stand of arms in Massachusetts alone, giving you strength to bid defiance to the world; and lastly, it is our glorious Union that erects this structure.

To this address His Hon. Mayor Lincoln made an able and interesting response, but for which we have not the necessary space in our pages. This was followed by a fervent and sincere prayer from the Rev. E. T. Taylor, after which an appropriate ODE, written by Wm. W. Wheildon, Esq., of Charlestown, was sung with fine effect, as follows:—

On lonely rock in ocean's wild domain,
  Where tempest echoes wake the moaning sea—
Where e'en the frighten'd bird seeks rest in vain,
  We raise, great God, this tower of faith in Thee!
A pillar of light forever let it stand
To guide the mariner to his native land!

Pile rock on rock, 'till firm as distant shore,
  Or rock of ages, on its mountain home—
'T will meet the ocean in its wildest roar,
  And stand triumphant countless years to come.
A pillar of light forever let it be,
To guide the mariner o'er the trackless sea.

When storm-winds howl around thy granite side,
  Or sing a requiem o'er the ocean grave;
When waves roll high and swell the rising tide,
  Be thou a beacon light to warn and save!
A tower of strength forever let it stand
To guide the mariner to his native land.

Pillar of light, like that of ancient time,
  Which marshall'd Israel on his weary way,
Be thou the Star of Hope, in faith sublime,
  To cheer the home-bound with thy welcome ray.
Thy gladsome light, forever be it thine,
Till time shall falter and suns shall cease to shine.

Capt. Alexander then addressed the M. W. John T. Heard, Esq., Grand Master, as follows:—

Most Worshipful Grand Master of the Grand Lodge of Massachusetts—You, sir, as the representative of a time honored and most illustrious Order, I welcome to a task, which, although in the ordinary line of your duty, has, from peculiarity of situation and circumstance, rarely been equalled; and were you to search the archives of your fraternity, you might not find an instance where one of your predecessors has been called upon to perform the ceremonies of your Craft in such a position.

The Masonic ceremonies then took place, in accordance with the forms and customs of the Institution. After which the M. W. Grand Master delivered the following able and appropriate address:—

COL. JOHN T. HEARD'S ADDRESS.

Brother Architect—The foundation for the Lighthouse which, by the munificence of our country, will be here erected, has, at your request, been examined and approved by the Grand Lodge. The skill and fidelity displayed by you in its formation give us the assurance that the entire work will meet the fullest expectations of its projectors. This bold and hazardous undertaking you have thus far prosecuted with triumphant success, and I sincerely pray that you may be equally fortunate through every stage of its progress until it shall be completed.

I return to you the Square, Level and Plumb which have been so faithfully employed on the stupendous specimen of operative masonry which we have now inspected. It would be presumptuous in me to charge so skilled a workman as you have proved yourself to be, as to their use in architecture; and I will therefore allude merely to their significance in speculative Masonry.

The *Square* we use, symbolically, to teach the importance of self-control and integrity; the *Level*, equality, and the *Plumb* moral rectitude and the duty we owe to our neighbor. Let, therefore, the overseer of this work be reminded by the *Square*, of his obligations faithfully to discharge the great trust reposed in him; by the *Level*, that though distinctions among men are necessary to preserve subordination, yet he should not forget that the workmen are entitled to his fraternal sympathies; and by the *Plumb*, that it is his duty to require them to act courteously to each other, work diligently, and co-operate harmoniously, so that they "shall be faithful to the Lord and honestly finish their work."

Gentlemen and Brethren—Through the polite invitation of Captain Alexander, the Grand Lodge of Massachusetts has had the privilege to assist on this interesting occasion, and by the ancient rites of the Masonic Order to commemorate the successful commencement of this humane enterprise, designed to be a "pillar of fire by night" to warn the tempest tossed mariner of danger, and guide him on in safety to the tranquil and secure harbor.

For centuries has the fraternity, for whom I have the honor to speak, been so far identified with operative Masonry, that their imposing and solemn ceremonies have been solicited to signalize the beginning and completion of public edifices,—governmental, charitable, scientific and religious. Wherever Freemasonry has existed,—and its existence is co-extensive with civilization, permeating every portion of the globe where the Christian religion has been established,—its aid has been required to solemnize great achievements in architecture. It is therefore befitting this time and this place that the Grand Lodge of this State should engage in these services and join in the general commendation of the benevolent work here begun.

That I may show the variety of structures, the foundations of which have been laid with Masonic honors, I would trespass upon your time for one moment to indicate a few of the more prominent instances within the Masonic jurisdictions of the United States and Great Britain. Within the United States :—

In 1793 the foundation-stone of the Capitol at Washington was laid by Brother George Washington, who was then President.

1795, July 4th, of the present State House of Massachusetts by Paul Revere, Grand Master.

1825, June 24th, of the Bunker Hill Monument by John Abbot, Grand Master, assisted by the illustrious Lafayette.

1830, the Masonic Temple, Boston.

1847, May 1st, of the Smithsonian Institute at Washington by the Grand Master of the District of Columbia.

1848, July 4th, of the Washington Monument at the capital of the United States.

1856, April 12th, of the monument erected to the memory of Henry Clay, at New Orleans; and

1856, July 4th, of the State Hospital of the Insane at Northampton, Mass., by Winslow Lewis, Grand Master.

Within the jurisdiction of the Grand Lodges of England and Scotland :—

1502, of Westminster Abbey.

1607, of the palace at Whitehall, the ceremonies having been conducted with great pomp and splendor.

1673, of St. Paul's Cathedral, London, by Sir Christopher Wren, the Grand Master of England.

1675, of the late Bethlehem Hospital for Lunatics, in Moorfields.

1753, Sept. 13th, of the New Exchange of Edinburgh, by the Grand Master of Scotland.

1775, May 1st, of New Masonic Hall, London.

1785, August 1st, of the South Bridge, Edinburgh, by Lord Haddo, Grand Master.

1789, November 16th, of the new College of Edinburgh, by Lord Napier, Grand Master of Scotland.

1801, May 14th, of the Wet Docks at Leith, Scotland, by the Earl of Dalkeith, Grand Master.

1801, June 29th, of the bridge over the Spey, by the Marquis of Huntley, Prov. Grand Master for Bamffshire, Scotland.

1807, September 1st, of North Pier of Frazerburgh, New Harbor.

1809, Dec. 31, of Covent Garden Theatre, by his Royal Highness the Prince of Wales, as Grand Master of England and Scotland.

1820, January 25th, of a Monument to the memory of Robert Burns, the mason poet, at Alloway Kirk, in Ayrshire.

1831, of Charing Cross Hospital, by the Duke of Sussex, Grand Master of England.

1834, of an embankment at Weymouth ; of the Royal Arcade, at Ryde, in the Isle of Wight, by the Earl of Durham ; of the Pillar of Truro ; and of a monument to the memory of Sir John Malcolm, at Langholm, Scotland.

1836, of a National School at Nantwich ; of the General Lunatic Asylum at Northampton, by the Earl of Spencer ; of a new bridge at Redcliffe, etc.

1837, of the monument to the memory of Sir Walter Scott, who was a member of the Lodge of St. David's, Edinburgh ; of the Guildhall, at Weymouth ; and of the New Exchange at Wakefield, by the Earl of Mexborough.

1838, of a light-house at Gibraltar, by his excellency Major General Sir Alexander Woodford, K. C. B., assisted by Brother the Rev. Dr. Burrow, P. G. M. ; and of a series of bridges and viaducts on the Glasgow and Ayr Railway.

1839, of the Athenæum in Sunderland, by the Duke of Sussex ; of a monument to the Duke of Gordon ; of Rochester Bridge ; and a wet dock at Montrose.

1840, of a corn Exchange at Wakefield ; and of Queen's Hospital at Birmington.

In the dedication ceremonies we poured Corn, Wine and Oil upon the stone, they being, when taken together, the Masonic symbol of prosperity and abundance, and by it, therefore, we manifested our sincere wishes that the superstructure might be prosperously raised, and abundantly promote the objects for which it is designed. Separately, we employ *corn* to symbolize health, strength and plently ; *wine* to denote prosperity and joy ; and *oil* as a token of peace and gladness. Thus far it has seemed to me proper to unveil the Arcana of our Order to the company, who have so attentively and respectfully witnessed our performances ; and we trust we shall be believed when we say, in the words of a writer of the last century, that "Masonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols."

I congratulate you, Mr. Mayor, that the enlightened city over which you so happily preside, will enjoy so largely the economical and humane advantages to be derived from the establishment of a light-house on this, one of the most perilous localities upon these shores. Though the light here to be dispensed shall shine upon the flag of every nation that may visit these waters, yet no maritime port will reap its benefits to the same extent as that of Boston. Its navigation interests, which contribute so extensively to the welfare of our country, and minister so much to the intercourse and civilization of the world, justly merit the protection and fostering care of the federal government by all the means it can legally exercise.

Gentlemen,—It is with great pleasure I announce to you that some remarks will now be made by the worthy son of one who was for a long time, and most honorably, connected with the light-house service of the United States, and who was universally respected and esteemed by his fellow-citizens. I present to you Dr. Winslow Lewis, Past Grand Master of Massachusetts.

ADDRESS OF P. G. M. WINSLOW LEWIS.

The allusion to the memory of my father in the address of the Grand Master, will, I trust, serve as an apology for a very few remarks, not wholly inappropriate on this interesting occasion. His connection with the Order of Freemasonry for nearly sixty years, and his official relation to the G. Lodge of this State, are known to the whole Fraternity. But *here*, on this spot, where we are called on as speculative Masons to inaugurate the commencement of a magnificent Pharos, some few statements of his long continued activity and devotion to the light-house department of the United States cannot be deemed wholly irrelevant.

For nearly half a century, he was connected in a greater or less degree with this establishment, extending along our whole Atlantic coast and on the shores of our mighty lakes. In the course of this long period he was the contractor and builder of more than 200 light-houses, and ever retained the confidence of the United States government. He suggested, many years since, as the only feasible plan, that an edifice of stone should be erected, similar to this, which we now trust with confidence will be successfully completed, and he offered to contract for the same for the sum of $250,000.

He established the use of the lenses and parabolic reflectors which were in operation for so many years, until the brilliant discoveries of Fresnel again changed the mode of light, and the diaptric system was adopted in 1852.

The name of Leonore Fresnel, says a late work, is classed with the greatest of those inventive minds which extend the boundaries of human knowledge, and it will, at the same time, receive a place among those benefactors of the species who have converted their genius to the common good of mankind, and wherever maritime intercourse prevails, the solid advantages which his labors have procured will be felt and acknowledged.

I therefore claim some humble tribute to the memory of a Boston merchant, for the service he has rendered the government and our mercantile interest, which will cause his name to be held in respect and veneration by all who have business on the great deep, and trust his name will long be remembered and associated with whatever is true and excellent in man, long after the almost countless beacons, which he has erected to warn the approaching mariner of his danger, shall have crumbled into dust.

The commencement of great works like this should have the befitting accompaniment of public ceremonial. It is proper that the city fathers of Boston should give their presence and utter their congratulations, that a grand monument of science and general utility is to be placed near the commercial metropolis of New England, long we trust to direct a prosperous marine to a flourishing and happy city. Perfected science shall from this spot enable the anxious mariner to behold this warning beacon at a distance of thirty miles, lit up by an apparatus, than which, says the Encyclopedia Britannica, there is no work of art more beautiful or more creditable to the boldness, intelligence and zeal of the artist—while all that decorated the noble structure of the Eddystone at its completion, was a feeble light from tallow candles.

I congratulate my friend the supervisor and director, on the success thus far attendant on his zeal, activity and scientific judgment, so long and so well displayed in his laborious task. Being for two years a resident on the shore nearest this scene of his labor, and after having the privilege of standing on this rock and sharing with him and his fellow-laborers, at least their unwished for ablutions, I can render my testimony to the dangers encountered and perseverance manifested in the incipiency of this peculiar task.

The Eddystone Rock, on the coast of Cornwall, is 20 feet high from low water mark. Bell Rock, in Scotland, has a large stony base. The light-house on the Skerryvore Rocks, in Argyleshire, has a base of 42 feet. But here, space is exceedingly limited, the edges of the ledge very irregular, and could only be cut at very low tides and with a smooth sea.

Robert Stevenson had the great advantage in the erection of Bell Rock Light, of placing near it a wooden barrack, and Alan Stevenson the same, while constructing the Skerryvore Light. Here no such aid could be obtained.

The very slow progress of this work shows its difficulties. Eddystone was finished in two years; Bell Rock in two years and three months, and the Skerryvore in about the same period. The Minot's Ledge light-house was commenced in 1855, and may be completed in two years from this time. No delays have interrupted its progress but those which have arisen from its formidable position, and all that indomitable will could effect has been done.

For all that he has so ably done, Capt. Alexander will deserve and receive the approbation of all. May its completion be as successful as its commencement. Though the storms may come, the tempests blow, may it prove that its foundation is not only on a rock, but on the firm basis which science and art have unitedly combined to produce.

Long may it stand, a proud monument of the preservance, liberality, philanthropy and artistic skill of the United States, and the sagacity of an enlightened and judicious government.

At the conclusion of Dr. Lewis' excellent and instructive remarks, the Mayor introduced to the audience the Hon. Edward Everett, who delivered one of those chaste and beautiful impromptu addresses for which he is so eminently distinguished. We have no room for the address entire, and therefore restrict ourselves to the concluding paragraphs:—

"But you are not alone promoting the interests of our own vast country, in erecting this noble structure. As has been well stated by the gentleman who has preceded me, it is for the common benefit of the nations. The light which you kindle, you kindle not to guide your own vessels alone. Those vessels of the friendly provinces on the North, from which we are happy to see a most respectable gentleman present on this occasion (Hon. Joseph Howe, of Halifax,) and the vessels of the neighboring republic on the South, whose late President (General Comonfort) also honors us with his presence, will equally share the benefit. Nay, sir, it will extend to the remotest regions of the civilized world, from which a ship shall go forth to navigate our waters.

"But I must not detain you, Mr. Mayor and gentlemen at this late hour. Let me close by responding to the patriotic sentiment of Captain Alexander. As the costly and important structure whose erection he has so auspiciously commenced, has been founded and carried on beneath the auspices of the government of the Union, let it prove a symbol of that Union's duration and solidity. Owing so much of our prosperity to it, let us warmly cherish and support it. Let us remember that in the event of its rupture,—which heaven in its mercy avert,—the protecting power which now spreads its ægis over us, East and West, North and South, will be forever gone;—and as you have told us, sir, that the solid foundations of the structure you are rearing are linked and bolted together with dove-tailed blocks of granite and bars of galvanized iron, so as never to be moved, so may the sister States of this Union be forever bound together, by the stronger ties of common language, kindred blood, and mutual affection."

Brief remarks were then made by Hon. Linus B. Comins, Hon. Charles R. Train, and Hon. B. C. Clark; after which the ceremonies were closed with a benediction by Rev. Dr. E. M. P. Wells.

DESCRIPTION OF THE LIGHT HOUSE.

The light-house is to be round in form and sixty feet high. The uneven surface of the ledge upon which it is to stand has been chiseled to receive the first layers of granite. It requires three portions of layers, queerly shaped, to conform to the peculiarities of the rock, and bring it to a level surface. Several courses of stone have already been laid above the ledge. The layers are of Quincy and Cohasset granite, each stone being dovetailed to its fellow in a manner calculated to resist the fiercest assault of the elements. Each layer of granite will be perforated with eighty holes, through which bolts of iron will be driven, to assist in holding the layers together. The bolts are of the best material, and are sawed crosswise, and a beveled plug placed in the lower end, so that when driven home, the plug will flare the sections of the bolt to fit the lower and enlarged part of the hole in the granite. When once driven they cannot be drawn out again. Besides these small bolts, there will run through the whole structure, from the ledge to the first room or landing, nearly forty feet from the foundation, six or eight shafts eight inches in diameter, having a footing in the ledge, with a thread cut at the top and huge nuts to turn down and bind the whole mass of granite below. In the centre of this granite tower, reaching the floor of the first room, is a well, three feet in diameter, to hold fresh water for the occupants. The entrance will be forty feet from the foundation; and all below the entrance, with the exception of the well or tank, will be of solid granite, as it were, bolted, doubly bolted, dovetailed and cemented together. The keepers will have two or three circular rooms, lighted by small windows, high above the waves.

Surmounting this structure of granite will be a Fresnel light, set in iron and brass, ten feet high and about five feet in diameter. The lamp will have three wicks, one within the other, the outside one being about three inches in diameter. The oil will be pumped up by clock work. Outside of the lens will be constructed a great lantern of glass, to secure the whole from the elements. It is estimated that the whole work will cost about one million of dollars.

CONTENTS OF THE BOX.

The metalic box which is to be set in the corner stone will contain a silver plate, four and one-eighth by eight and seven-eighths inches, on which E. W. Bouve has beautifully engraved the following :—

The Corner Stone
of
Minot's Ledge Light House,
Laid Oct. 2, 1858,
By the Grand Lodge of Masons
of Massachusetts,
M. W. John T. Heard, Grand Master,
In presence of
The City Council of Boston.
President of the United States,
James Buchanan.
Secretary of the Treasury,
Howell Cobb.
Collector of the Port of Boston and Charlestown,
Arthur W. Austin.
Superintendent,
Capt. B. S. Alexander, U. S. A.
Governor of Massachusetts,
Nathaniel P. Banks.
Mayor of Boston,
Frederic W. Lincoln, Jr.

THE RITUAL OF THE CHAPTERS.

We find in the recent annual address of M. E. Comp. Tucker, G. H. P., before the Grand Chapter of Vermont, a pointed reference to the work of the Chapters, as adopted by the General Grand Chapter, at its session in Boston, in 1850, which we take pleasure in transferring to our pages. It will be seen that our Companion expresses himself strongly, and as we think truthfully, on the subject :—

It has not been convenient for me, during the last year, to visit any of our subordinate Chapters, save Jerusalem Chapter, to which I belong; but I am most happy to inform you that I am assured, through my correspondence with the officers of most of them, that harmony and peace prevail through our jurisdiction. I am not aware of the existence of the slightest discord or disagreement in any one of them. The amount of work done I understand to be somewhat more than the average of a few years past, and the new-made Companions are men of good standing and good character, such as will do honor to the Order. We have been free from the agitation of those disturbing questions, which have—and as we think unnecessarily—been prominent in some other jurisdictions. We quietly assumed, a few years since, that the Chapter work, as established by the General Grand Chapter at Boston, in 1850, was the kind of work which we were bound to adopt, and adding to it in practice a full explanation of the points of difference in which it varied from the work previously in use, we have thus far avoided all trouble, and apprehend none for the future.

As much difference of opinion has been expressed as to the work adopted by the authority of the General Grand Chapter in 1850, I think myself at liberty to say, that if the Committee who reported it, and the members of the General Grand body who, after its full exemplification before them, sanctioned it, did not consist of some of the most intelligent Royal Arch Masons in the United States, I am at a loss to conceive where intelligence, as to Royal Arch Masonry, is to be looked for. Upon that committee were the General Grand High Priest, Robert P. Dunlap, of Maine, Companions Thomas H. Lewis, of Louisiana, Paul Dean, Stephen Lovell, and Benjamin Huntoon, of Massachusetts, Nathaniel Coffin, and James V. Z. Blaney, of Illinois, Thomas Whitaker, of Rhode Island, L. L. Stevenson, of Virginia, (representing the Grand Chapter of North Carolina,) and John L. Lewis, Jr., of New York. Around these Companions, and critically examining their doings, were such Masons as Charles W. Moore, William Field, E. G. Storer, Orville Hungerford, Benjamin B. French, E. S. Courtney, Jacob Graff, James Brown, Charles H. Fuller, T. C. Tupper, Joseph K. Stapleton, Willis Stewart, Edward A. Raymond, Nathan B. Haswell, William F. Gould, Ezra S. Barnum, William B. Hubbard, D. S. Goodloe, E. Smith Lee, John B. Hammatt, William H. Ellis, William Hendrix, and others, well known to the Royal Arch Masonry of the United States. I have attended every communication of the General Grand Chapter since, and, in my judgment, we have not seen together any stronger array of Masonic learning and talents than were assembled here, and I confess to having little confidence in the wisdom of the proceedings which has since denounced and disturbed the action which was then sanctioned.

What our intelligent Companion here says, has our hearty concurrence; and we cannot forbear to remark in this connection, that if the same measure of concession and wisdom that is manifest in the course of the Grand Chapter of Vermont, had governed the proceedings of all parties interested in the subject, R. A. Masonry in this country would have presented a more united and gratifying aspect than we are now permitted to witness.

There were a few points in the ritual, as revised and adopted in 1850, to which we could not give our entire assent, and which, therefore, we would gladly have left unchanged, had the choice been with us. But this must always be the case where differences of opinion are to be settled by compromise; and it was through compromise and concession, alone, that a harmonious result was reached by the committee. Uniformity of work throughout the country was thought to be, not only desirable, as a matter of gratification and convenience, but of the highest importance to the conservation of the unity of the system in the different States of the Union. And so impressed were all parties with the necessity of immediately determining a uniform made of work for the whole country, that the decisions of the majority, in all points of difference, were received (as in all Masonic proceedings they should be) as the unanimous consent of the body. Nothing was hastily done—every new proposition was carefully weighed and discussed, and no change was adopted but for good and sufficient reasons. Thus revised and perfected, the work was committed to the first four officers of the Grand Chapter, with the necessary authority to appoint lecturers to promulgate it among the Chapters in the different sections of the country. How faithfully, or how *accurately*, this was done, as a whole, we have no means of knowing. But experience teaches that it is not always safe to rely on the infallibility of even the most retentive memory, in matters where verbal exactness is required. We have rarely, if ever, known any two lecturers, however expert, who agreed in all things, and very few who were capable of delivering the same lecture, for any considerable length of time, free from verbal differences,—frequently very slight, but still differences. It is not therefore very surprizing, that many things were taught by itinerant lecturers and others, as the work of the General Grand Chapter, which had never received the sanction of that body, and for which it was in no proper sense responsible; but for which it has been subjected to much undeserved and indecorous abuse, in quarters where a more just and fraternal treatment might have been expected. Had the same generous sentiment which enabled the parent body to arrive at a harmonious result, actuated the Grand Chapters and influential Companions in the several States, there can be little doubt that the question of uniformity of work would have been long since settled to the satisfaction of all parties. Literal and exact uniformity, however, we regard as an object wholly unattainable—an approximation to it may be reached, but nothing more. Do all that is practicable, and in every State, district, and among the Chapters, there will be found verbal differences in the lectures, and variations in the work. A general uniformity is desirable and attainable, but anything further is out of the question. Let our Chapters close their doors and our Companions their ears against all itinerant lecturers and peddlars of Masonry, and look only to their respective Grand Chapters for authority and instruction, and they will experience very little inconvenience in their intercourse with each other on account of any want of agreement in their work.

FUNERAL OF BROTHER LOVELL.*

BY A CORRESPONDENT.

The impressive services of our Masonic ceremonies were performed on Sunday, the 3d of October, over the body of Rev. Sir Knight Stephen Lovell, for some time Chaplain of the Houses of Industry and Reformation, at South Boston, and though for some time previous to his death he was unable, from the nature of his disease, to attend to the duties devolving upon him in that capacity, yet the authorities who had the appointing of that officer, with a noble minded liberality, so seldom exercised in this grasping world of ours, retained him in the office, and he held the situation until his death. This was a source of great happiness to him, and he often expressed his gratitude for it. May those generous hearted individuals meet the reward such noble actions deserve!

He had held office in the Grand Encampment; had been Prelate in the Boston Encampment of Knights Templars; Grand High Priest of the Grand Chapter; High Priest of St. Paul's R. A. Chapter; M. I. in the Council of R. and S. Masters, and W. M. of St. Paul's Lodge, at South Boston. The Boston and De Molay Encampments of Knights Templars, together with members of the several associations above mentioned, turned out with very full ranks to pay the last tribute of respect to their Brother and Companion,—the Sir Knights in full uniform and the Companions and Brothers in their appropriate regalia. They assembled at the Masonic Temple, in Tremont street, and under the command of Sir Knight Jno. K. Hall, took up the line of march for the former residence of the deceased, in Ashland Place, passing through Tremont, Boylston and Washington streets. As the Sir Knights in their splendid uniform passed up Washington street in platoons, their full ranks, and regular and well timed steps, without any accompanying music, gave a beauty and solemnity to the scene that could not be combined in any other body of men, and the applause given by that expressive silence which influenced the crowd of spectators, spoke volumes in their favor. When opposite the former residence of the deceased, the escort came into line and prepared to receive the body with due honors; the body was borne by twelve Sir Knights, who were detailed by Sir Knight Hall from the two Encampments, and attended by the superior officers of both, viz:—M. E. Com., Wm. Ellison; Generalissimo, Dr. Winslow Lewis; Capt. Gen., C. B. F. Adams, of the Boston Encampment—M. E. Com., Dr. Clement A. Walker; Generalissimo, Wm. Parkman; Capt. General, Capt. Charles Robbins, of the De Molay Encampment. After receiving the body, the procession proceeded to the Rev. Edward E. Hale's Church, in Washington street, where Rev. Sir Knight Alger made a very brief address, owing to the lateness of the hour, (it being near the time for the afternoon service,) but which was very eloquent and impressive. The body was then received by the Sir Knights drawn up in line in front of the Church, and escorted to the Cemetery on Boston Neck, where Dr. Daniel Harwood, Grand Commander of the Grand Encampment, read a portion of the Masonic Funeral Service over the remains; after which the Brethren deposited their sprigs of acacia upon the coffin and resumed the line of march for the Masonic Temple, where they were dismissed. Not the least thing occurred to disturb the solemnity of this most impressive scene, although the streets were thronged with eager spectators for the whole route. Not the least interesting feature of this occasion, particularly to the Fraternity, was the presence of our old and valued Sir Knight, John B. Hammatt, over eighty years of age, who turned out with his Past Commander's Jewel. We have seldom, if ever, among our always impressive ceremonies, attended one more solemn and effective.

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*Bro. Lovell died in Boston, on the 29th day of September last, aged 59.

His duties here finished, our Sir Knight has gone
To behold his Commander whose Cross he has borne;
His Sword in its scabbard, untainted its blade;
Ever green be the spot where his ashes are laid.

ST. MARK'S LODGE, NEWBURYPORT.

St. Mark's Lodge of Free and Accepted Masons of Newburyport, Mass., celebrated the fiftyfifth anniversary of their existence as a Lodge, September 27th, at the Harris street Church. The order of exercises consisted of a voluntary by the Orchestra; Prayer by Rev. Bro. Wm. Horton, Rector of St. Paul's Church; Ode by James C. Peabody, Esq., of Georgetown; reading selections of Scripture by Rev. Bro. Daniel P. Pike, Pastor of the Christian Church; Prayer by Rev. Bro. H. R. Timlow, Pastor of the Harris street Church; Ode by Miss Anne G. Hale, (which, with Mr. Peabody's, was written for the occasion;) Address by Bro. Joseph H. Bragdon, Esq., and closing Ode from the Masonic Melodies, and Benediction by Rev. Bro. D. P. Pike.

The whole was performed, with the exception of the first prayer, which was omitted in consequence of the illness of Rev. Bro. Wm. Horton. All passed off satisfactorily to all concerned, and met with the general favor of all present; there being a large audience in attendance; the exercises being public, and open to all.

The address of Bro. Joseph H. Bragdon occupied about one hour in its delivery. He dwelt at some length on the history of Masonry in Newburyport. St. John's Lodge was chartered in 1766—St. Peter's, (now extinct,) in 1772, and St. Mark's in 1803—its Charter being dated Sept. 13th of that year. King Cyrus Chapter was organized in 1790, and an Encampment of Knight Templars in 1795, both of which are now in full tide of prosperity. It is thus seen that Newburyport has always been a home for Masonry from the earliest times; and though most of the Lodges yielded to the storm that swept over the country about 1826 and the following years, yet St. Mark's always retained its Charter through that troublesome period, and now has its ancient vigor unimpaired, and its lustre undimmed. Its records show the names of many valuable sons of Newburyport, and her history in matters peculiar to Masonry, is clear and satisfactory.

The orator then dwelt on questions that arise among outsiders respecting Masonry, such as its origin, its tenets, its peculiarities as an institution. Its origin, he admitted, was not known for a certainty. Various opinions are held upon that point. Some assert that it was in full blast in the days of King Solomon; others that it originated among the Crusaders. We know that in the walls of ancient Rome are still to be seen stones with Etruscan inscriptions, thus proving by those very words the high antiquity of the stones used, though the language engraved upon them was lost ages ago. So in Masonry, we find terms used, that in the present age have lost their significance, but which anciently had force, and this shows that the origin of our institution dates far back into the past, but to what definite period, the knowledge of man cannot with certainty point. But it is of no consequence when or where was its origin. The value of the institution lies in the direction of its usefulness. Its good deeds are on record; its principles are those of Christianity; charity to all mankind. As a defence of virtue; as a shield against poverty; as an inspirer of devotion; as a safeguard from infidelity; as a sympathizer with the afflicted, and as a purifier of morals, Masonry in its secret rites and public acts, stands foremost among the institutions of the world.

Here the orator read some correspondence of the year 1818, between Brother Jonathan Greenleaf, then an agent for the Board of Foreign Missions, and the Lodges in Newburyport, asking for help for the missionaries in India, to aid in translating the Bible, and basing the request on the fact that the Bible is the recognized word of God among Masons. The help asked for was granted, and Masonry has the high honor of having aided in the translation of the Bible into the languages of India, thus carrying the knowledge of the Gospel to hundreds of millions of souls. About that time six missionaries about to go to India, were made Masons in Newburyport.

Masonry has also ennobled itself in its efforts in aid of education, as evinced in the number of its schools, academies and colleges, scattered all over the world, to furnish means of intellectual development to the poor. Neither does it confine its charities to its immediate members, but carries them wherever they may needed.

Here Bro. Bragdon quoted from some of the most learned Masonic authors on this point, and closed by dwelling briefly on the objections urged against the institution. He said on this point, if Masonry had faults he had failed to see them. It is true it is a secret society, but could this be a fault? Was it not a universal fact that all societies have their secrets? Do not councils, political parties, churches? Does not each family have its secrets? And is it right for these all to have them, and wrong for Masonry? He could not see it in such a light. Again, it excluded the ladies from participation in its ceremonies. Very well. The ladies must excuse us for it. It was not that they cannot keep a secret. Nor was it from a want of respect for the sex; for he would appeal to them if there were more loving and faithful husbands, more tender fathers, more filial sons, more constant lovers, than among Masons. Not that there may not be exceptions, but this is the general rule. And as Masonry counted its long list of historic excellencies, running its roots deep into the past, and nourishing every ramification of human society, so may its onward course be, deep and majestic as a mighty river, bearing on its surface and in its bosom, all the virtues that adorn civilization, and all the beauties that decorate social life, till time shall be no more.

The address of Bro. Bragdon was an able production; well written, clear, and convincing and well delivered. Br. B. is a pleasing speaker, and his style is such as impresses an audience in a favorable manner. From the unbroken attention with which it was received by the audience, we judge we are not alone in this opinion. The part devoted to an analysis of the objections against Masonry was truly eloquent—and as a whole we would like to see it in print. But we will close by saying that should any Masonic Lodge or society wish for an address upon Masonry that will do them good to hear, we will unhesitatingly recommend them to secure the lecture it was our privilege to hear at the anniversary of St. Mark's Lodge. AUDITOR.

ODES.

The following Odes were sung on the fiftyfifth anniversary of St. Mark's Lodge, Newburyport, Sept. 27th, 1858. The first was written by James C. Peabody, Esq., and the second by Miss Anne G. Hale:—

No. 1.

O, Brothers of the Mystic Tie,
Who have come down with shining feet,
Through all the ages dark gone by,
Upon the Level here we meet.

Upon the Level now we stand,
Of every creed and every kin,
A faithful and unbroken band,
Where only truth can enter in.

Though the world's battle rages round,
Hatred and selfishness increase,

Within our circle still are found
Friendship, and charity, and peace.

The Compass shall our bounds define;
The truthful Square our conduct try,
And still the Plummet and the Line
To every action we 'll apply.

Thus, patient workers, on we 'll go,
And stone by stone the tower shall rise,
With firm foundation here below,
And with the cap-stone in the skies.

No. 2.

When from chaos and night, the Great Architect called
This fair fabric, the world,—and His mandate obeying,
Confusion all fled, at His presence appalled,
While Order and Light their new kingdom were swaying;
He pronounced the work good,
And Masonry stood
As His handmaiden there, with His wisdom endued;
And, thenceforward, her wisdom and skill to bestow,
Her dwelling she made with earth's children below.

In the work each true Mason accomplishes here,
He shows whence her gifts and her blessings descended
Her Wisdom, her Strength, and her Beauty appear,
With all Wisdom Divine, in full harmony blended;
And the light that first shone
From eternity's throne,
Still retaining, doth Masonry lend as her own;
While, meekly, her strength and her skill to bestow,
Her dwelling she makes with earth's children below.

And fain would her sons all her high precepts keep,
Defending the right,—amid all peril and danger,—
Bringing smiles of new joy to the eyelids that weep,
And befriending the poor, the oppressed and the stranger:
This, their life-task, her due,
By her teachings pursue,
With the Eye of Omniscience forever in view;
Till their labor accepted, as columns of grace,
In the temple eternal, hereafter have place.

Then, as day after day the Great Architect sends
To his craftsmen on earth each his service to render
And, to aid them, the presence of Masonry lends,
Let them never her honor, her glory, surrender;—
But link proudly her name
With Christianity's claim,
Till their honor, their glory, are one and the same,—
And the work, He approving, as columns of grace,
In His temple eternal, hereafter have place!

TOUCHES ON THE TRESTLE-BOARD—NO. 10.

THE FOUR CARDINAL VIRTUES.

In one of De Quincy's Essays—Vol. 1, 208, New Series—I met with this remark: "The Cardinal Virtues, as we see them adopted 400 years after Plato by Cicero, are Prudence, Fortitude, Temperance and Justice." Whether ancient craft Masonry first introduced these Cardinal Virtues to the notice of ethical writers, or they owed their celebrity to the early philosophers, is a mere question of curiosity. We do know that they are recognized among the elements of our Institution. They lie at the very threshold, and allude to important points of instruction, when a neophyte enters a Lodge. Let us touch upon them in their Masonic order; and first, on *Temperance*, the definition and application of which are—or should be—familiar to the youngest Entered Apprentice. There is no period of a Mason's proficiency, from the lowest to the highest degrees, where its importance is not realized. To be temperate in all things is a star of the first magnitude in the constellation of Masonic virtues.

Temperance, however, is usually applied in our lectures to moderation in eating and drinking. We believe that Gula plus occidit quam gladius, gluttony kills more than the sword; and, in this guttural view of the appetites, a full discussion would fill a volume. It involves the whole science of Dietetics—a subject which, from the school of Pythagoras down to the last Medical treastise on health, has engaged the attention of myriads of writers. One lays great stress on the quantity—another on the quality of our diet; here a son of Esculapius is a warm advocate of animal food—there of vegetable only; and one class of physicians discard from their bills of fare all kinds of exciting drinks, while another recommend pure wine, and even—Bourbon Whiskey. It is worthy of remark that Temperance, and "Total Abstinence," are very different things; and to reason against the use of any beverage, because it may be abused, is a most fallacious kind of Logic, and would endanger, if generally adopted, all human government, and the foundation of our holy religion.

It is but a few years since all New England was intemperately excited against all kinds of distilled and fermented liquors, indiscriminately. Enthusiasts in their zeal to reform a world, tabooed tea and coffee. Stringent prohibitions and sumptuary laws were passed and a regular crusade was waged against the juice of the grape. Orchards were cut up into shoe-pegs, and property wantonly and cruelly sacrificed in the heat of this battle with the spirits. Even at the holy Eucharist, in some instances, molasses and water were substituted for wine. Violent measures, however, soon run out. Passion gave way to reason; for the moment the human mind begins to think, it grows conservative. Men came back to sober reflection, and found that the time-honored dictates of Temperance are our only sure and safe guide. We have no temple of Delphi in this country, where ambitious leaders of the crowd, artful and forthputting, to promote some private end, can procure a response, and then like aspirants of old, call it the voice of the gods. In questions of casuistry we must go to the law and to the testimony. What saith the Scripture? "*And Wine that maketh glad the heart of man, and Oil to make his face to shine, and Bread to strengthen man's heart.*" Ps. 104, 15. Let us remember that *Corn, Wine* and *Oil* are Masonic emblems, which have come down to us from primeval time. They are blessings to our race, the gift of Heaven and have in all ages been found so. In the wise and proper use of them lies the great secret of health and happiness.

But, let not the motives of the writer of this article be unjustly impugned. I am no advocate for the use of ardent spirits, except as prescribed by a physician. As to the pure juice of the grape, I do believe, if universally encouraged, it would be a powerful check to the demon of intemperance. No terms of reproach could express my abhorrence of the adulterated, poisonous liquors, now in circulation; far different is a pure beverage of beer or the simple juice of the grape. Temperance is our only safe guide. If temptations to excess have ever led a Brother astray he ought at once to exorciseeven a drop of any exciting drink—to pluck out the eye, to cut off the hand of allurement. For there is not a more pityful or hideous object in the moral community than a Brother addicted to inebriation—a degraded, drunken Mason.

There is a memorable instance of the influence of Temperance in the life of Lewis Cornano, a Venetian nobleman, first noticed by Addison in the Spectator, and since quoted by medical writers. Cornano died April 26, 1566, having passed one hundred years, when he fell asleep in his arm-chair. His wife nearly of the same age, soon followed him. About the age of forty from high living and irregularity, his life was despaired of. He then reformed, and in one year gained a salubrious tone of health. At eightythree he wrote his first treatise on a sober life, and at eightysix, ninety, and ninetyfive, at the request of his friends, published successive letters on this subject. He confined himself daily to *twelve ounces of food* and *fourteen of drink—being wine not a year old.* His life was cheerful, and void of all dread of death. He died a Catholic. He says at the commencement of his reform, "I applied myself diligently to discover what kinds of food were properest for me, and made choice of such meats and drinks only as agreed with my constitution."

Two rules, the result of experience, have been found of much value in the preservation of health. One is early rising—the other simplicity of diet. Lord Mansfield, it is said, examined many very aged witnesses, touching any peculiar habits of living, which had conduced to their old age. Some were voluptuous epicures—some abstemious; but they were all habitually early risers. Observation, however, teaches us that simplicity of diet and the plainest kind of food, with little mixture or variety at meals, make the purest blood, and tend the least to the wear and tear of our vital machinery. Few high livers reach old age; and if they do, the brain too often sinks into fatuity.

There is reason to believe that in thick and impure blood lurk very many diseases; and there can be no doubt that different kinds of aliment produce different kinds of blood. Perhaps the talents of men depend more on the state of the blood than on any other physical cause. When the head is clear, the mind is like a mirror, it reflects external objects in all their form and color; thought expands into a wider field of meditation, and the heart, aiming to do good, looks beyond nature up to nature's God. Our happiness depends on the mind—the mind on the state of the brain—the brain on the blood—and the blood on Temperance.

The father of English railways, George Stephenson, was an eminent example of Temperance and simplicity of living. He was a self-denying man, of a vigorous mind and perpetually active in schemes of ingenuity. His fascinating biographer tells us, that his greatest luxury was crowdie, a Scotch composition of oat meal and boiling water. The habit of living of such an extraordinary student as Humboldt, the author of Kosmos, and admiration of Europe, now eightynine years old, probably would corroborate these views of regimen.

No pen can depicture the blessings of Temperance. In her path are peace—respectability—dignity of character—sweetness of temper—gentleness of manners—every virtue—every charm of life. The temperate man is always on his guard; he is at his post in duty; he has a clear head and wakes from his slumbers in a morning glow of spirits; he is always making intellectual improvements; he sees this beautiful creation in its true colors, as painted by the Divine Hand; and fearless of death, when the hour comes he resigns his soul into the hands of his Maker, Preserver and constant Benefactor. For the great Apostle has taught us, that among the nine fruits of the Spirit is Temperance.

I. H. S.

MOUNT VERNON.

At the regular quarterly communication of the Grand Lodge of Massachusetts, held at Masonic Temple, Boston, on the 8th Sept., the following resolutions were reported by Rt. W. Bro. G. Washington Warren, on the part of a committee to whom was referred the Letter of the M. W. Grand Lodge of Virginia, and they were unanimously adopted:—

Resolved, That the Grand Lodge of Massachusetts has received with emotions of the deepest interest the circular letter and resolutions of the M. W. Grand Lodge of Virginia—proposing that upon the recommendation of the several Grand Lodges in the United States, a Masonic contribution of one dollar be made by each member of all the subordinate Lodges "towards a fund for the purchase of Mount Vernon"—and this Grand Lodge does hereby pledge herself to make such a recommendation to the subordinate Lodges within her jurisdiction, whenever a notice shall hereafter be given by the M. W. Grand Lodge of Virginia, that the co-operation of the other Grand Lodges in the Union has been secured.

Resolved, That this Grand Lodge hails with great satisfaction the measures which have already been adopted by the "Mount Vernon Ladies' Association of the Union," and sincerely trusts that the efforts which that patriotic association are now making throughout the country to raise the sum necessary to complete the payments for the purchase of Mount Vernon under their contract, and to obtain possession of that consecrated ground before the 22d day of February next, may be crowned with complete success.

Resolved, That, should the Ladies' Association not succeed in obtaining possession of Mount Vernon by the 22d day of February next, in the opinion of the Grand Lodge, it will then be the imperative duty as well as the precious privilege of the *Masonic Fraternity of the Union* to come forward, and by one resolute and unanimous effort supply what may be wanting to secure the Home and Grave of Washington for the public, sacred to the grateful regards and affectionate reverence of the whole country.

MT. VERNON LODGE, MALDEN.

This is a new Lodge, which has just been established at the neighboring village of Malden, under highly favorable auspices. Having worked a year under Dispensation, it was constituted by the executive officers of the Grand Lodge, on Tuesday, the 12th of October, when the officers were installed, and the hall, which has been tastefully and appropriately fitted up, was dedicated according to ancient usage. The ceremonies and services were conducted by the Grand Master, assisted by his officers, and passed off to the gratification of a large collection of Brethren, numbering over one hundred, from Boston, Charlestown, and Somerville. After the ceremonies, a Poem, of great merit and appropriateness, was delivered by Rev. Bro. T. J. Greenwood, Chaplain of the new Lodge, by whom the excellent hymns sung on the occasion were also written. The officers installed are as follows:—B. G. Hill, Master; Charles Hill and James Bartlett, Wardens; Edw. D. Bell, Treas.; W. D. Holden, Secy.; Geo. D. Allen and R. W. Dresser, Deacons; Thos. S. Shedd and H. H. Hyde, Stewards; Rev. T. J. Greenwood, Chaplain, and Thomas Tufts, Tyler.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

The Grand Encampment of Massachusetts and R. Island held its Annual Communication, in Boston, October 21, 1858, when the following Officers were elected and installed:—

M. E. Sir Winslow Lewis, of Boston, Mass., Grand Master.
Sir Wm. Field, of Providence, R. I., Dep. Grand Master.
Sir Chas. Robbins, of Boston, Mass., Grand Generalissimo.
Sir Geo. F. Wilson, of Providence, R. I., Grand Capt. General.
Rev. Sir Wm. R. Alger, of Boston, Mass., Grand Prelate.
Sir Wm. A Smith, of Worcester, Mass., Grand Senior Warden.
Sir Wm. S. Gardner, of Lowell, Mass, Grand Junior Warden.
Sir Wm. Parkman, of Boston, Mass., Grand Treasurer.
Sir Wm. H. L. Smith, of Boston, Mass., Grand Recorder.
Sir Benjamin Dean, of Boston, Mass., Grand Sword Bearer.
Sir R. S. Spofford, of Newburyport, Mass., Grand Standard Bearer.
Wm. B. Blanding, of Providence, R. I., Grand Warder.

EXTRACTS FROM THE RECORDS.

Dispensations were granted for new Encampments at Milford, Mass., and Chelsea, Mass.

Article 1, Section 4, of the Constitutions was amended by providing "that no Dispensation or Charter shall be granted for the formation of any New Council or Encampment, without the consent of the Encampment nearest to the place where the new one is to be located, and if in that town or city there are two or more Encampments, the consent of all shall be required.

The Grand Recorder was directed to ascertain the order of precedence of the various subordinate Encampments under this jurisdiction, and enter the same on record.

M. E. Sir Winslow Lewis offered the following Resolutions, which were adopted :—

> *Resolved*, That this Grand Encampment view with great satisfaction and approval the effort now being made by the "Mount Vernon Association" composed of ladies throughout the United States, to preserve and guard the home and tomb of WASHINGTON, and with a view of aiding so noble and glorious an enterprise, suggest to the various Encampments within its jurisdiction the expediency of contributing, either from their respective treasuries or by subscription, an amount equal to *one dollar* for every member belonging to each Encampment, respectively.
>
> *Resolved*, That the Grand Recorder communicate a copy of these resolutions to each of the subordinate Encampments under this jurisdiction.

The following number of Companions have received the Orders of Knighthood in the several Encampments under this jurisdiction the past year.

Springfield Encampment, at Springfield,	3
Newburyport Encampment, at Newburyport,	5
St. John's Encampment, at Providence, R. I.,	14
Washington Encampment, at Newport, R. I.,	11
Pilgrim Encampment, at Lowell,	12
De Molay Encampment, at Boston,	30
Holy Sepulchre, Pawtucket, R. I.,	2
Boston Encampment, at Boston,	53
Total,	130

GRAND CHAPTER OF VERMONT.

WE are indebted to the politeness of Comp. Hollenbeck, G. Secretary, for an early copy of the proceedings of the Grand Chapter of Vermont at its annual convocation in August last. The session was opened with a very able and interesting address by the G. H. P., Comp. Philip C. Tucker, from which we have given short extracts in another place. We notice not anything of general interest in the proceedings. The G. H. P. declined a re-election, and Comp. John S. Webster, of Winooski, was elected in his place. The report on correspondence is a well prepared summary of the most interesting portions of the doings of the most of the Grand Chapters of the Union. Speaking of the report on correspondence in the Grand Chapter of Illinois, the committee say—

> This report is occupied mainly with matters of local interest. In regard to the right of visit, the Committee on Foreign Correspondence say, "that the right to admit or exclude visitors is a right pertaining to every individual Chapter or Lodge." And in this opinion your Committee agree, as a right inherent in and necessary to the existence and proper preservation of every Chapter and Lodge.

We find in the report the following brief extract from an address by the G. H. P. of the G. Chapter of North Carolina, which we think worthy of a place in our pages :—

> "Companions, if you abide by the ancient landmarks of the Order, and apply the tests which Masonry orders, to every applicant, you will really be a band of Brothers—one indeed and in truth—nobly emulating with each other doing good, diffusing light and knowledge, and cultivating Masonic and Christian charity. Then will your Chapters be as beautiful as the Temple, peaceful as the ark, and sacred as its most holy place."

The following article was unanimously adopted as an amendment to the Constitutions of the Grand Chapter :—

Art. 39. No non-affiliated Master Mason shall receive the Chapter Degrees, and that every Royal Arch Mason under this jurisdiction shall be an affiliated member of some Master's Lodge.

The following resolution was adopted by a unanimous vote. It is a well deserved and fitly bestowed compliment to an intelligent officer :—

> *Resolved*, That this M. E. Grand Royal Arch Chapter regard this a fitting occasion to express to our M. E. Grand High Priest, Philip C. Tucker, our sincere and heartfelt thanks and high appreciation of his services in the very able, partial, efficient and judicious manner in which he has presided over the deliberations of this Grand Body, during the last seven years, and for the signal ability and faithfulness, with which he has discharged all the duties of his responsible and honorable station.

MASONIC ALLEGIANCE.

IN speaking of the severance by two of the State Grand Chapters of their allegiance to the Gen. Grand Chapter, M. E. Comp. P. C. Tucker, in his recent address before the Grand Chapter of Vermont, makes use of the following strong and cogent language, to which we give our hearty concurrence; and take the occasion to remark, that if the important principles so forcibly enunciated by our Companion, were more generally and better understood than they seem to be, and more sacredly observed than of late they have been, we should have less occasion to lament the breaking of obligations and the existence of rebellions :—

> It is not easy for me to comprehend, to my own satisfaction, the ground of right upon which a State Grand Chapter can withdraw itself from its connection with the Gen. Grand Chapter, without the consent of that General Grand Body. The original connection was formed at the request of the one and by the assent of the other, and the principles which were to govern the relation thus created were well understood to be no other than the provisions contained in the General Grand Royal Arch Constitution. That instrument contained no provision upon the subject of withdrawals on the part of its subordinates. It was as silent about it as was the ancient law about parricide;—and probably for the same reason,—that its framers never anticipated the possibility of its existence. To assume, when two parties have contracted with each other, upon facts and principles

thoroughly understood by both, that either has the right arbitrarily to terminate the agreed relation, irrespective of the other and for no other cause than its own will, appears to me to be a position utterly indefensible either legally or morally.

Doubtless there is matter for grave reflection in the events of which I have spoken. The entire negative of all moral obligation is patent and prominent throughout. Constitutions and oaths were once thought morally and Masonically binding;—in the events here named they were unheeded and unnoticed. The moral picture exhibited illustrates only Masonic discord, and contrasts but too strongly and too unfavorably with our old symbol of the two joined hands, and the lesson of harmony which they symbolize.

No man may confidently say how all this is to end. For myself I can foresee no other probable result than division, disunion, discomfort, disagreement, and breach of fraternal relations. In any aspect in which I have been able to view this subject, I have been unable to discover a bright or even a hopeful side. I can only indulge the wish—which I pray may mature into an earnest faith—that the great and good Being,—the "*Unknown* God" at Athens, but the *known* God at every Masonic Altar, may, in His mercy, so enlighten and guide the minds and the hearts of those upon whom the consequences of these unhappy events may fall, as to avert the results to which they so obviously tend.

MASTER OF A LODGE.

To become the model Master of a Lodge should be the ambition of every Brother, and to discharge with efficiency and zeal the duties of that important office, should be his most anxious desire. These duties are not confined to the mere repetition of a few phrases, learned by rote, but he should be able to instruct the Craft, not only as to the meaning and origin of our ceremonies, but also to explain to them the philosophy which is veiled in its allegories and illustrated by its symbols. He should be able, also, to convince his Brethren, that all science and all art, legitimately directed, are but lines that radiate towards the great "I AM;" that the sciences are the *media* by which we are led to contemplate the goodness, greatness, wisdom and power of the great Architect of the Universe, and that the arts are the modes we have developed of expressing our sense and admiration of the wondrous glories of an Almighty Father which are scattered around us.

The Master of a Lodge should also in his life and in his conversation be a model for his Brethren to admire and imitate, and should himself practice, out of the Lodge, those great moral doctrines and virtues which he inculcates within its walls. He should be punctual and methodical in all things, and, both by his character and conduct command the respect, the esteem, and good will of all men, for as the Master is supreme in his Lodge, and distinguished by his position in the Craft, so should he also be distinguished as the possessor of an irreproachable character, a dignified demeanor, an expanded intellect, and a liberal education. Happy and prosperous must those Lodges be which are governed by such men! their time of meeting is looked forward to by the Brethren with most pleasing anticipations. Prompt at the hour, every Brother is at his station, and the work is carried on with pleasure and profit. The Worshipful Master who presides over his Lodge with ability, firmness and decision—(for without force of character there can be do force of impression) whose manner is courteous yet dignified, whose decisions are consonant with reason and Masonic law, and who dispenses light and information among the Craft, will ever be regarded by his Brethren as one who is entitled to their highest respect, and their most fraternal regard.

The anxious inquirer after truth and light feels that he may appeal with confidence and safety to such a ruler of a Lodge, as to one who is not only able and willing to reward and advance him according to his ability and worth, but to one whose duty and high privilege it is to diffuse the beams of light, and to scatter abroad the seeds of truth. The aspirant, animated by the love of truth, uninfluenced by mercenary motives, duly appreciating the philosopher's apothegm that "knowledge is power," and prompted by higher desires, eagerly presses forward, believing in a nobler destiny, and aspiring after a brighter record; it is the Master's duty to assist him in his research, it is his high privilege to "pour the balm of instruction over the mind," to fill it with light, to stir up its powers, and to raise it to its proper supremacy over matter.—*Anon.*

MT. TABOR LODGE,

AT East Boston, is preparing for its use a new Lodge-room, in Winthrop Block. The East Boston Ledger says—"In the main hall are Solomon's Temple and the temples he built in the wilderness; overhead, the sun, moon and stars shine harmoniously together; Jacob's ladder pierces the clouds, and a never departing comet flames portentous on the mimic sky. When this room is filled with the 'Brothers of the Mystic Tie,' and that beautiful chandelier illuminates the symbolic constellations over it, and the worthy Master sits in his place,

'Presiding o'er the sons of light,'

we can easily conceive that there will be heartfelt joy all around the cushioned circuit of that hall. We wish them many a happy meeting."

MASONRY IN FRANCE.

THE long-talked of foundation of a Temple of French Masonry, at Paris, has at length been accomplished. The first stone of the building was, we understand, solemnly laid on the 19th July.

New Masonic bodies have, within the past year, been constituted in the following departments of the empire, and in foreign parts:—Lodges—at Algeria, Charente Inféricure, Nimes, Paris, Philippeville, the Havana, Constantinople, Eure, Seine-and-Oise, and Beaucaire; Chapters—at Tahiti, Monte Video, and Port Louis; Consistories—at Algeria, and Port Louis. According to the *Calendrier Maconnique* for 1858, the Masonic bodies in connexion with the Grand Orient amount to 250,—namely, 160 Lodges, 62 Chapters, 13 Councils, 2 Tribunals, 3 Consistories, and 1 Grand College of Rites.

From the provinces we have intelligence of a highly interesting character.

The Lodge *La Bienfaisante* was, in the year 1852, reduced to a very low ebb, numbering but thirteen members; these, however, by indefatigable exertions, perseverance, and activity, have succeeded in raising the Lodge to a high pitch of prosperity, and it now embraces a numerous list of Brethren of high social position and liberal views. During the past year the Members have set an example worthy of imitation by assemblages of the Craft wherever situated. Determined to demonstrate to the world that Freemasonry, far from devoting itself to useless undertakings without aim or solidity, is on the contrary an institution, emphatically, of progress and civilization, they have decided, after due consideration—

> "That medals of honor and other rewards should be annually decreed, in solemn assembly, to such persons (Masons or not) as should be adjudged most worthy, either by acts of courage and devotion, by the founding of establishments of public utility, or by works of merit in science and literature."

The interesting ceremony of the first distribution of these rewards came off with great *éclat* some months back; and a short account of the proceedings may be admissible here. The Lodge, which was very numerously attended, was opened at one o'clock, and during the performance of the routine duties, the candidates and the numerous non-Masonic visitors were ushered into a handsome waiting room, furnished with an excellent library. They were afterwards conducted to the hall in which the presentation was to take place, and, having been ranged in due order, the announcement was made to the Master of the Lodge. The members then entered the hall, two and two, in solemn procession, according to their rank, but wearing no Masonic clothing, save their collars and jewels. All being seated, the Worshipful Master gave an address, tracing succinctly the object of the meeting; and proceeded to confer the decorations. The first of these was adjudged to a cabin-boy, aged twelve years, who had saved his comrade from drowning, at the risk of his own life. He was followed by a sailor in the revenue service, who had several occasions periled his own existence to save others. The third prize was conferred upon an inhabitant of St. Malo, who had greatly benefitted his native place by the introduction of gasworks and manufactories of various kinds, which employed a large number of persons, and greatly increased the prosperity of the town. The fourth was given, for literary merit, to an ex-officer of the navy, author of a history of St. Malo. After an address from the Orator, and a collection for the poor, the president broke up the sitting, leaving a profound impression upon those of the general public who had been admitted, of the merits of the Masonic institution. The day concluded by a splendid banquet. The proceedings are said to have created a great sensation in the town.

The Orient of St. Germain-en-Laye celebrated its anniversary festival on the 20th June, under the presidency of an illustrious Mason, Bro. Perrot, Vénérable (W. M.;) of the Lodge *Bonne Foi*, and member of the Council of the Grand Master. The reports received from the various Lodges under this jurisdiction were of the most cheering and edifying character, telling of services performed by the Brethren to their fellow-creatures, acts of devotion, help to the afflicted, large pecuniary subscriptions to charitable objects, families reconciled, estranged friends re-united, the sick fostered, and the families of the dead cared for, and all this, from pure love of the great Masonic principles; the profane world participating in these benefits with distressed Brethren. At a grand dinner which followed, upwards of two hundred Brethren assisted, but regret was expressed at the absence of the "closing hymn and the chain of union;" indeed, we find our French Brethren frequently complain of a want of Masonic songs at their banquets, and would fain adopt the hearty warmth and chastened hilarity of our English meetings.

At Paris, on the 21st June, a numerous body of Masons assembled in the Lodge of the *Cœurs Unis*, to witness the initiation into the Order of M. Alexandre Jobert, son of the esteemed Vénérable of the Lodge. There were present an unusual number of the Grand Officers and dignitaries, anxious to show respect to Bro. Jobert, sen., who was highly and deservedly complimented for the services he has rendered to the Craft. He performed the ceremony himself in a singularly touching and impressive manner.

MASONRY.

To the Editor of the Freemasons' Magazine :

TIME, when viewed in the perspective, seems long—but in the retrospect, how amazing short! like a dream that is told!—and memory adds its reminiscence of pleasure and pain, that have gone forever!

In 1829,—some of the *then* readers of the "*Masonic Mirror*," may still remain, and bear in mind "*The Vision of Cynthia*," with other pieces of like character. Another thirty years have been added to the thirtyfour that had then passed; and I gladly comply with the expressed wishes of a Master of a Lodge in R. Island, and a Royal Arch Mason of the same State, to contribute again to the pages of a Masonic Journal. Not that I flatter myself with the idea of advancing the interest of the ancient and honorable Institution of Freemasons, but that some of our old friends may know of our whereabouts.

In the troublesome times of about 1829, &c., my honored and Rev. husband found, "That to be *silent* was the greater wisdom;" but on me there was no injunction laid, especially not upon my *pen;*—I did what I could; and my then way of thinking remains the same, namely, that Freemasonry, in the abstract, in its pure and refined state, is an *honor* to any man who can appreciate its moral and religious tendency.

Of "*Operative Masonry*," I neither wish to know its mysteries, nor care to learn its secrets, if it have any. Every trade has its *secrets* and *mysteries*, which the uninitiated do not pretend to know or to meddle with.

But in "*Speculative Masonry*," as we have it published to the world, I have taken a deep and lasting interest; as I do in everything which has a tendency to bind men together in love; and to make them wiser and better, and to lay them under increased moral obligation "to subdue their passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity."

In the reign of antimasonry,—when such a whirlwind of persecution, of envy, detraction, and falsehood, was rampant, I feared for the result. But I rejoice that the cloud of persecution has been swept away and that the glory of Masonry is again in the ascendant. Its foes have expended their fury and amunition upon the palisadoes, while the noble structure remains uninjured. The persecution acted like a *refiner*, and the pure gold is divested of its *dross*. Ever since I was old enough to form an opinion, I have venerated Freemasonry. Its charities are so free from ostentation, its benevolence flows in such a quiet, even channel, that the world does not appreciate its extensive good. The selfish do not understand the luxury of doing good to others; and *ignorance* is almost always violent, intemperate,—approving or disapproving without discernment, everything which *their wisdom* does not comprehend. I have watched the good arising from Masonry in different parts of New England—its wisdom, prudence, charities, and benevolence; and I have seen the stranger received as a *Brother*. "*By their fruits ye shall know them.*" CYNTHIA.

THE MASONIC TEMPLE.*

THE Temple being about to pass out of the hands of the Masons, who have made it a home for the institution for thirty years, a brief article recalling the matters incidental to its erection, may not be uninteresting to the young or unprofitable to the old. The Grand Lodge of Massachusetts, about the year 1816, conceived the idea of establishing a Charity Fund, for the relief of indigent Brothers, their widows and orphan children, and for the better management of the fund, procured an act of incorporation the following year. The Lodges were then in a prosperous condition, and it was thought that the amount of $50,000 might in time be funded, for the desired charity. The act of incorporation fixed the limit of real estate to be held under it at $20,000, and of the personal at $60,000, the proprietorship of a hall at that time not being in the minds of the petitioners. The Lodge occupied rooms in the old Exchange, and upon the destruction of that by fire, they took rooms in the Old State House, which they occupied for several years. The Lodges in this city at that time were St. John's, St. Andrew's, Massachusetts, Columbian, and Mount Lebanon. The Grand Lodge also held its sessions in the Old State House. The antimasonic excitement broke out in 1826, in New York, and immediately spread to Massachusetts, where it prevailed with much violence until 1833, during which time Masonry passed through a severe ordeal.

In the midst of this excitement, and almost as if defiant of it, the plan of the Masonic Temple was conceived. The rooms in the Old State House were required for city purposes, and the Masons vacated them a year before the expiration of their lease, moving into Washington Hall, opposite the head of Franklin street. It was here resolved by the Grand Lodge, in view of the uncertainty of location to which they were subject, to erect a building that should prove a permanent home for the Order. An eligible site was accordingly secured and improved for the purpose in 1830, and the Temple, on Tremont street, was commenced, notwithstanding the restriction of the Charter, it being deemed certain that the Legislature would amend it, to meet the contingency, by giving them power to hold more real estate. The corner stone of the Temple was laid Oct. 14, 1830, in the presence of about 3,000 Masons. The Grand Lodge presented their petition for amendment of Charter the subsequent January, and it was immediately attacked by the antimasons, who formed a controlling power in the Legislature. After much opposition the petition was defeated. The Temple, however, continued to rise, and was completed and dedicated May 30, 1832, since which it has been occupied. That it should have been erected at all, in such a time of opposition, is creditable to the spirit of the Fraternity. Among many instances of hostility, the one may be cited where the word "Golgotha" was written upon the front of the building, by its opponents.

As the unaltered Charter stood, the property held under it was liable to pass from the hands of the owners in view of dereliction, and after much discussion the Grand Lodge resolved, Dec. 27, 1833, to surrender their Charter, thus defeating their opponents by removing the matter from legislative control. The surrender was made in the form of a memorial, written by C. W. Moore, Secretary of the Grand Lodge, and signed by John Abbot, Grand Master, and Elias Haskell and Benj. B. Appleton, Grand Wardens. The property has since been held by trustees, and under the new arrangements it has increased in a very satisfactory degree, ending in a judicious sale to the United States, at a time when the interests of the Order required more room.

On Thursday evening, the occasion of the meeting of the Grand Encampment was availed of by the members of the Boston and De Molay Encampments to hold a farewell banquet beneath the roof which is connected with so many pleasant Masonic associations. Short speeches were made by Sir Knights Winslow Lewis, Moses Kimball, Dr. Harwood and Father Taylor; and the Prelate of the Grand Encampment, Rev. W. R. Alger, spoke in a strain of unsurpassed eloquence.

The Temple has been a very desirable place for musical entertainments, readings and lectures, and we, in common with thousands of others, have been familiar with its lecture room. It was first in the form of an amphitheatre, and was afterwards changed to a regular hall. The old Franklin Institute held its lectures there, Mrs. Fanny Kemble Butler gave Shaksperian readings there, Mr. Dempster and Mr. Henry Russell always sang there, and we distinctly remember the trial of pirates there, and listened to the brilliant eloquence of Dunlap, and saw the benign dignity of Story in that great case. It has been an eventful place, and latterly the Chickerings have added to its musical reputation by transforming its great hall into an exhibition saloon, and the public will miss it more, as here the graces of elaborated genius have displayed themselves, and new aspirants been encouraged in the way to reputation.

IMPOSTORS IN CONNECTICUT.

WE have been for some time past aware that certain notorious parties in New York, were engaged in an attempt to establish Lodges of what they call "ineffable Masonry," in the city of Bridgeport; but, believing that the bad reputation of the source in which the attempt originates, was a sufficient protection against its resulting in harm, we have not regarded it as a matter claiming any special notice at our hands. But the Grand Lodge of Connecticut, at its last annual communication, with a view to protect the younger and less informed of the Fraternity under its jurisdiction, against the imposition attempted to be practiced upon them, having adopted the following resolutions, we take pleasure in transferring them to our pages, for the information of those of our Connecticut Brethren who may not have been informed of the action of their Grand Lodge:

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*From the Boston Evening Gazette.

R. W. Br. F. P. Coe offered the following preamble and resolutions:—

> Whereas, it has come to the knowledge of this Grand Lodge, that some person or persons are unlawfully conferring, in this jurisdiction, certain degrees, under the name of Masonry, called "ineffable." Therefore
>
> *Resolved,* That this Grand Lodge repudiates such proceeding as unmasonic.
>
> *Resolved,* That a committee of three be appointed to inquire into the matter, and report to this Grand Lodge the name or names of any Masons so conferring or receiving such degrees.

On motion, the resolutions were adopted, and R. W. Brs. F. P. Coe, W. E. Sanford and D. Clark, were appointed on the committee.

P. G. M. Babcock offered the following resolution, and it was adopted:—

> *Resolved,* That all members of Lodges under this jurisdiction be and hereby are prohibited from associating with expelled or clandestine Masons, from New York or elsewhere, in conferring any degrees called Masonry, and any violator of this resolution shall be expelled from the privileges of Masonry.

GRAND LODGE OF CONNECTICUT.

We have had upon our table for some weeks—among a great mass of other matter demanding attention—a copy of the proceedings of the Grand Lodge of Connecticut, at its annual communication in May last. It is a neatly printed pamphlet, and in its general arrangements does credit to the good taste and judgment of our excellent Brother Storer, the experienced Grand Secretary. The session was numerously attended and the business, though chiefly of a local character, indicates a healthy condition of the Order in the jurisdiction. But the Grand Master takes care not to leave us to conjecture on this point, for in his opening address he very happily says—

> "Nothing has occurred within the past year to mar that harmony and peace which ought always to characterize our venerable institution. Masonry is not only rapidly advancing in our jurisdiction, but has taken a high and elevated standard: and its position in this State at the present time is such as commends itself to the approval of its warmest friends. We have not an excess of Lodges; the number of members is reasonably limited; their character and worth will compare favorably with those of any other society; Masonic work is well done, and Masonic charities are freely distributed. Let us strive to maintain this position, and continue to deserve the respect so universally accorded to us."

The report on correspondence is by the Grand Secretary, and is a well compiled summary of the doings of the various Grand Lodges in the country. The following officers were elected and installed for the current year:—George F. Daskam, of Norwalk, G. Master; John C. Blackman, of Bridgeport, Dep. G. M.; Howard B. Ensign, of New Haven, S. G. W.; Frederick P. Coe, of Killingly, J. G. W.; Horace Goodwin, of Hartford, G. Treas.; Eliphalet G. Storer, of New Haven, G. Sec.; David E. Bostwick, of Litchfield, S. G. D.; William B. Casey, of Middletown, J. G. D.

FUNERAL OF MAJ. ATKINS, DEP. PROV. G. MASTER OF MUNSTER, IRELAND.

The remains of Major Atkins, were interred yesterday at Rathcooney, in presence of a very large concourse of gentlemen from this city and county. The body having been removed from Waterpark, Carrigaline, to St. Luke's, within half a mile of the city, the procession formed. There was a very long train of carriages, but the most interesting portion of the funeral was the assemblage of Masons from the First Lodge of Ireland, Lodge No. 3, Lodge 8, Lodge 67, Lodge 95, and Lodge 190 (the Queenstown Lodge,) including over one hundred of the senior Masons of the city and county. The members were attired in plain black, with white gloves, but on arriving a certain distance out of the city they put on their aprons and scarves with some of the insignia of their Orders, and forming into two lines they marched before the hearse until it arrived within the precincts of the churchyard. The files then separated, and the coffin, borne by the following Prince Masons, was conveyed between the lines to the place of interment:—Sir John Benson, Henry Hardy, George Chatterton, Lieut. Brereton (Queenstown,) representative of the Grand Lodge of England, R. B. Tooker, Henry Noblett, and W. Penrose. The deceased's banner as a Prince Mason and a scroll commemorative of his death and rank were then laid on the coffin, when the service for the burial of the dead was read by the officiating clergyman, Rev. J. W. Benn, Rector of Carrigaline, and a brief but touching address was delivered by the Rev. J. N. Woodroffe, in which he took occasion to make allusion to the ancient Brotherhood to which the deceased belonged, and offered a few words of counsel to the numerous body of the Order present. The coffin, with the banner, scroll and other insignia of Masonry, was then conveyed into the family vault and the procession quitted the place of sepulture in the same order in which it had entered it. The deceased was Deputy Provincial Grand Master of Munster, an office which he had held for many years, and in which he won the universal respect and esteem of his fellow Masons.—*Cork Advertiser.*

THE SECRET OF MASONRY.

[From an Address by Bro. H. S. Jennings, at Dubuque, Iowa.]

Masonry, it is true, is a secret institution, and this alone affords to some a sufficient objection to it; upon this ground they feel authorized to condemn all that is good or noble in it. While I shall by no means deny that there appertains to the Order secrets which never have been, and probably never will be divulged to the world, and which are not to be divulged, yet I will now, on this public occasion, in the most public manner, and in this sacred desk, disclose to this intelligent and respected audience the great secret of "Freemasonry." I fear the visitation of no penalty for so doing, nor is there one Brother within the sound and compass of my voice who will not attest to the fidelity of the revelation.

The great and all important secret of Masonry then, is to feed the hungry and destitute; to clothe the naked; to soothe and cherish the disconsolate; to bind up the broken-hearted; to bear the burdens of the weak; to visit the widow and the fatherless in their afflictions; to introduce into the world the true spirit of benevolence, charity, and humanity, a spirit which can alone "subdue the unruly passions of sinful men;" strike down the red flag of war and sanguinary conflict, and give to suffering and oppressed humanity competence in place of indigence, and freedom in place of slavery. To lighten the cares, alleviate the sufferings and lessen the burdens of life, and to comfort, cheer and refresh the weary pilgrim on his journey, is our highest pleasure and noblest aim. In short, to fulfil the injunction of that golden rule, to do to others whatever we would that they should do to us, forms the key-stone in our arch of virtue.

He who does not fully appreciate the elevating principles and enter into the fulfilment of all these requirements is not a true Mason, and does not show himself a man; like Simon of old, his "Heart is not right," and although he may have received all the degrees conferred in a Masonic Lodge, he really has no "part or lot in the matter."

WOMAN AND MASONRY.

The objection is urged that woman is excluded from the "rights and benefits" of our Order; that she,

"Whom God created with a smile of grace
And left the smile that made her on her face,"

is debarred the privileges which Masonry confers. Nothing, as every Brother knows, can be further from the truth.

It is true that no woman can be made a Mason; that she is alike deprived of its secrets, and exempted from its labors, but she is by no means beyond the pale of its influences, nor above the reach of its benefits. The most sacred obligation Masonry confers, imposes upon all its members the duty of defending, guarding, and protecting female innocence. No Lodge is ever opened or closed without reference in the ceremonies to the relief and support of the families of Masons, their widows and orphans, and every mention of the name of woman, or allusion to her sex, is always as honorable to her as it is creditable to men. Every true and upright Mason feels that a sacred and indissoluble tie binds him in bonds of love and affection to the families and relicts of his Brothers, and that a vow he cannot and will not break demands of him that he treat woman with kindness, affection and respect.

Go to the thousands of wives, widows, and orphan children, relieved, comforted, *saved* by the hand of Masonic charity; ask them for their testimony on the subject, and let their tears of joy, their thanks, their blessings and their prayers to heaven for the prosperity of our fraternity, answer.

My fair hearers, you need not go beyond the limits of this fair young city of ours to find the widow and the orphan whose barrel of meal has been saved from wasting, and cruse of oil from failing, by the interposition of Brethren of the "mystic tie," and who, once and again, have had cause to rejoice in timely aid afforded through "The tie that binds our hearts in kindred love." Here in our own home, in this "goodly inheritance" of ours, surrounded as we are by God's choicest blessings, may be found the widows of deceased Masons who eat the bread of cheerfulness obtained through the willing gift to the relicts of deceased Brothers. Here may be found the orphans to rise up and call blessed that Order whose charity has quietly sought out and promptly relieved their wants. How miserable and fallacious, then, is the charge of proscription of the "gentler sex."

For one, should it please our *Great Grand Master* and *Almighty Preserver* to call me from my labor on earth, to leave, perhaps unprotected and unprovided for, a beloved wife, and adored children, my greatest consolation when my sun of life is about to sink behind the western horizon, next to a consciousness which I hope to feel of having lived a *worthy* Mason, and a hope of a blessed immortality through the merits, death, and resurrection of an atoning Saviour, will be to know that I leave those, dearer to me than my own life, surrounded by my Brethren who know how to exercise Masonic charity.—*H. S. Jennings.*

CORRESPONDENCE.

Dundas, Canada West, Oct. 6th, 1858.

R. W. Bro. C. W. Moore.

Dear Sir—I have read over with much pleasure and satisfaction the "New Masonic Trestle-Board." I consider it as a well arranged "Masonic Text Book," filled with very valuable information upon the subjects on which it treats. I have not hesitated to give it my full approval. I have also *earnestly* recommended it to the members of "Valley Lodge," and I believe that they have sent you an order, and I hope soon that you will receive another for more copies. I hope soon to see it *universally* introduced into all the Lodges both in Upper and Lower Canada; *I* shall *lose* no opportunity in strongly recommending it; please send me a copy of it and I shall forward you the price.

I remain respectfully and fraternally,

John King, *W. M.* "*Valley Lodge.*"

Obituary.

R. W. HENRY EARLE.

Whereas, under the dispensation of the Divine Grand Master, our worthy and beloved Brother, Henry Earle, for many years a true and faithful laborer in this temple, has been summoned from the labor of this life, as we have reason to hope and believe, to the celestial Lodge above; we, as Masons, desire to record our testimony to his worth as a man and as a Brother of our cherished Order, and also to convey to his bereaved family an assurance of our deep sympathy in the sorrow which now enshrouds them—therefore

Resolved, That in the death of our well beloved Brother, Henry Earle, we, the members of Morning Star Lodge, mourn the loss of a tried and faithful laborer in the great Masonic Works, who in his daily walk in life, faithfully remembered and duly exemplified its sacred principles, and by his practice, honored them. That to the members of his bereaved family in this their hour of trial, we earnestly and respectfully tender the assurance of our deepest sympathy and our heartfelt prayer, that their grief may be lightened by the remembrance that "death is another life," entered upon by those whose earthly career has been illustrated by an unfaltering trust in the sacred promises of the Divine Master, in Faith and Hope, which cannot fail in full fruition. Affectionately would we remind them of the consolation afforded to those who mourn, in the remembrance, that he who has thus gone before was faithful to his earthly trust, and that "the chamber where the good man meets his fate is privileged, beyond the common walk of virtuous life, quite in the verge of Heaven."

Resolved, That as a mark of respect for the memory of our deceased Brother, the Jewels of this Lodge be draped in mourning for the space of three months from the date of its next regular communication.

Worcester, Oct. 19, 1858.

At a special communication of Morning Star Lodge, holden at their Hall, Oct. 19, A. L. 5858, it was voted, that the above Resolutions be sent to the family of our deceased Brother, and also offered for publication in the Freemasons' Monthly Magazine, and one or more of the public Journals of this city.

John Field, *Secretary.*

MASONIC CHIT CHAT.

☞The Editor has to ask the indulgence of correspondents and others, for any apparent neglect of their favors. His health for sometime past has been such as to compel a suspension of a considerable portion of his ordinary labors. It is however improving, and he is in hopes of being able to bring up all arrears in the course of the winter.

☞It will be seen by reference to the advertisement on the covers of this Magazine, that our Brother Sleeper, Master of Washington Lodge, has got up a Lodge ornament, which he calls the "*Masonic Landmarks.*" It is a sheet, beautifully printed in colors, and suitable for framing, containing maxims of Masonic law and duty. It is well adapted for the Lodge-room, and we take pleasure in recommending it to the patronage of the Lodges and Brethren.

☞The "*Cutting of the First Sod*" of the Symington Biggar, and Broughton Railway, Scotland, "took place with Masonic honors," says the North British Mail, in September last. This is a new ceremony in Masonry, at least in this country, and we should like much to see the programme of proceedings. From the account before us the Order seems to have taken no particular part in the services, other than that of being present, but, this being so, the ceremony can hardly be said to have been performed with "Masonic honors."

☞We have to acknowledge the receipt from the Grand Secretary, of a very neatly executed pamphlet, containing the proceedings of the Grand Lodge of Maine, which we have examined with much interest. The proceedings are, however, chiefly of so local a character that they furnish little or nothing that would be of special interest to the general reader. The very excellent address of the M. W. Grand Master, Hon. R. P. Dunlap, we gave to our readers sometime ago.—The Order in the State appears to be in a healthy and prosperous condition, and we think we may safely add, that in no State is it composed of more worthy men or better Masons.

☞*The New Masonic Hall.* The future meetings of the Grand Lodge, and of all the other Masonic Bodies, which have heretofore met in the Masonic Temple, will be held in the new building on the corner of Washington and Common streets, known as *Nassau Hall.* The entrance to the Masonic Halls will be on Common street. The Grand Secretary's room will also be removed to the same building in the course of the present month—entrrnce 665 Washington street The large hall is one of the most beautiful in the city, and the whole building is admirably adapted to the purposes for which it is to be used for the ensuing two years—at the end of which the Fraternity will doubtless possess a building of their own, of sufficient size and commodiousness to meet all their requirements.

☞The following Officers of King Solomon's Lodge, Charlestown, were elected and installed on the 12th of October last:—

William H Sanders, W. M.; William Darton, S. W.; Edward S. Coombs, J. W.; Noah Butts, Treas.; Geo. H. Marden, Sec.; Daniel Grant, Jr., S. D.; C. Prescott Goss, J. D.; John P. Prichard, Marshal; Lyman B. Goss, S. S; Franklin N. Carter, J. S.; Jas. F. Anderson, I. S.; Rowland Hill, Tyler.

☞The Grand Lodge of Illinois closed its session in Springfield, on the 7th of October. The number of chartered Lodges in the State is 243, of which 198 were represented by some 300 of their officers. The revenue collected for the past year is nearly $7,500.

The following are the Officers for the year ensuing—M. W. Ira A. W. Buck, G. M.; F. M. Blair, D. G. M.; A. J. Kuykendall, S. G. W.; Silas C. Toler, J. G. W.; William McMurtry, G. Treas; H. G. Reynolds, G Sec.; Rev. L. D. Clover, G. Chaplain; Abraham Jones, G. Orator.

The great secret of improving the memory, may be found in exercise, practice, and labor. Nothing is so much improved by care, or injured by neglect, as the memory.—*Dr. Oliver.*

Beware of the Brother who is afraid to look you steadily in the face.—*Ib.*

THE FREEMASONS' MONTHLY MAGAZINE.

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OUR NEW MASONIC HALL.

The Grand Lodge of this Commonwealth will hold its ensuing annual communication, on the 8th instant, in the new apartments fitted up for its accommodation, in Nassau Hall, on the corner of Washington and Common streets. The building is entirely new, substantially built of brick, with iron finish, is of imposing exterior, and five stories high. The basement is designed for stores, but is unoccupied. Above this are the Masonic apartments. The second story contains a hall, nearly square, which has been handsomely fitted up for the use of the Chapters, though, like the other halls, it will probably be occasionally occupied by the Lodges. Attached to this hall, in front of the building, is a spacious regalia room, and in the rear, a large reception and small ante-room. On this floor, also, the Superintendent has his office, with an entrance on Common street. The rooms of the Grand Secretary are in front, with an entrance on Washington street. In the next, or third story, (second above the basement,) is another nearly square hall, which has been appropriated for the use of the Encampments, and fitted up accordingly. Attached to this hall, in front, are two convenient square rooms, which have been furnished by the Encampments for their armories. In the rear of the hall, is a large reception room, and two smaller ante-rooms. In the next story, is the principal hall, which will be occupied by the Grand Lodge when in session, and generally by the Lodges. It is one of the largest and most elegant halls in the city, and has been fitted up by the committee to whom the duty was entrusted, with discriminating taste and judgment. It is generally conceded to be the most elegant Masonic Hall we have ever had in Boston, and is probably equalled, in this country, only by the new hall at Philadelphia. It runs nearly east and west, and is about thirtysix feet wide by seventytwo in length, having a fine reception and ante-rooms at the westerly end. Above this, on a level with the gallery at the west end of the hall, is a handsome square room, which will probably be occupied as a committee room, or by the Lodges for the transaction of private business, as occasion may require. Next above this, is the attic, which runs the whole length of the building, and being furnished with gas and water, can be fitted up at a very small expenditure, for any purposes for which it may be needed. All the apartments are abundantly supplied with chandeliers and gas burners of every description, and each story with water conveniences. Indeed, had the building been originally erected for the purposes for which it is for the next two years to be used, it could hardly have been improved in its general design. In the details, some changes in the plan would probably have been deemed necessary, and some inconvenience will doubtless be experienced in the working of some of the bodies; but as a whole, the Fraternity in the city have much reason to congratulate themselves on being so well and amply accommodated. The Masonic apartments in the Temple consisted of one large square hall and two ante-rooms on the third floor, and a smaller hall and two ante-rooms in the attic.

It is not suprising that there are Brethren who feel a strong attachment for, and a correspondingly strong regret at leaving, the Temple, where, for more than a quarter of a century, they have been accustomed to meet together around a common altar and for a common purpose. The feeling is a very natural one, and we sympathize with it. There are many reminiscences connected with the history of the edifice itself, and still more with the many pleasant hours we have passed beneath its roof, that are calculated to awaken feelings of attachment for it. But nothing more. We cannot consent to surrender our judgment or our sense of duty to a mawkish sentimentality of veneration for anything less venerable in years than ourself! The removal had become a necessity, and the interest of the whole Fraternity demanded that that necessity should be met on the judgment, not on the feelings. We had out-grown our accommodations. The building was no longer capable of affording the facilities and conveniences which the greatly increased and still rapidly increasing wants of the Fraternity imperatively demanded, and the only alternative was a separation of the Lodges from a common home—a scattering of them throughout the city, into uncertain locations, with unknown exposures and dangers,—or a removal to apartments sufficiently capacious for the accommodation of them all. The latter course was determined on. It is not, however, to be denied that other considerations were allowed to weigh in arriving at this determination. An advantageous sale of the property, and the prospect of an early exchange of an old and inconvenient structure for a new and more elegant one, in all respects adapted to the present necessities and probable future wants of the Fraternity, were considerations which naturally and properly exerted a very considerable influence in deciding the question of removal. Nevertheless, had the accommodations been sufficient, or could the structure have been altered, by enlargement or otherwise, so as to afford the room and facilities required by the institutions which met there, we think we may safely say it would not have been sold, at least for the present. It did not, however, admit of any such enlargement, and the present accommodations were altogether inadequate. A special meeting of a Lodge, however pressing the case, could not be held, without a long previous notice to the Superintendent—frequently of ten or fifteen days—that the hall was wanted for such a purpose; and as for regalia and other equally necessary rooms, none were to be had, nor was there any feasible way of supplying them. The original plan of the building was an architectural blunder, and no ingenuity or expense has since been able to remedy the evil. The disposal of the property was therefore a necessity, if the accommodation of the Fraternity in the city, and a common centre for the Masonry of the Commonwealth, were desirable. Of this we have never heard a varient opinion. And from the proceeds of the sale we hope and expect before the expiration of the two years for which the present hall has been leased, to see a new MASONIC TEMPLE erected, that shall not only afford all the accommodations the Brethren in Boston will probably require for a hundred years to come, but one that shall be an ornament to the city, and an honor to the Masonry of Massachusetts.

It may not be inappropriate nor wholly uninteresting to note, in this connection, the various removals and principal locations of the Grand Lodge since its first establishment in 1733. It was originally organized on the 30th July, in that year, at the Bunch of Grapes Tavern, in King street, now State street. The building was a wooden edifice, two-and-a-half stories high, and stood on the corner of Kilby street, the spot now occupied by the New England Bank. Projecting from the north-easterly corner of the house, on an iron crane, was a large "Bunch of Grapes," as a sign. It remained until the present structure was erected. The Grand Lodge continued to hold its regular communications there, until 1750, when it removed to the Royal Exchange Tavern, in King street, on the corner of the present Exchange street. Here it continued until 1752, when it returned to the Bunch of Grapes. In 1754, it met at

Concert Hall, and in the following year returned to the Royal Exchange, where it remained until 1760, when it removed to the British Coffee House, in King street. In 1763, it again met at Concert Hall, and in October of this year contracted for the purchase of the premises at £1200 sterling. The owner, however, before the completion of the papers, disposed of it to other parties, and the Grand Lodge returned to the British Coffee House, where it remained one year. In 1765, it again met at the Royal Exchange; whence, in 1767, it removed to the Bunch of Grapes, where it continued until 1769, when it again returned to the British Coffee House, where it remained until 1775, when its meetings were suspended on account of the disturbed state of the times. At the close of the war, it assembled in Boston, at the house of Brother Saml. Dunn, afterwards Grand Master, and occasionally at the private residences of some other distinguished Brethren, until 1790, when it again took rooms at Concert Hall; whence, in the following year, it removed to the Bunch of Grapes, where it continued until the union of the two Grand Lodges in 1792.

The above Grand Lodge was known as the St. John's Grand Lodge. It was held under English authority, and Henry Price, Esq., was its first Grand Master. In 1769, another Grand Lodge was organized in Boston, under Scotch authority, of which Gen. Joseph Warren was the first Grand Master. The first meeting of this body was held on the 27th December of that year, at "Masons' Hall"—subsequently known as the "Freemasons' Arms"—in the Green Dragon Tavern, in Union, near Hanover street. In the following year, it met at Concert Hall, but the next year returned to the Green Dragon, where it remained until 1784, when it met at the Royal Exchange. It however removed, at the close of this year, to the Bunch of Grapes, where it continued to meet until Dec. 1789, when it again took rooms at Concert Hall, and continued there until 1792, when the Union of the two Grand Lodges took place at the "Bunch of Grapes Tavern," the original home of the first Grand Lodge on this continent, and the most fitting place for the consummation of the important event that gave to Massachusetts *one* united, harmonious and prosperous Grand Lodge.

The united Grand Lodge immediately removed to Concert Hall, the apartments there being better adapted to its purposes than those at the Bunch of Grapes; and it continued here until 1805, when it removed to "Vila's Hotel, No. 17 Court street," where it remained until Dec. 1807, when it removed to "Masons' Hall, in Market Square," on the north side of Faneuil Hall, the building having a front on Ann street, and the lower stories of which were at one time occupied for a museum. This building is still standing, and the general characteristics of the principal Masonic apartment are still visible. Brother Heard, in his history of Columbian Lodge, thus describes its present appearance:—

"Masons' Hall was immediately in the rear of Columbian Hall, and fronted on Ann street. The building now stands, it being the third from Union street. The arched windows of its fourth story may serve to designate the temple where our fathers in Masonry assembled for many years. The hall is now used as a mechanic's workshop, and is in its last stages of existence. Still, its proportions, form, ceiling, and the remains of decorations, denote that it was once beautiful. Its arched ceiling, with its centre stucco ornaments radiating from the point from which "the chandelier" was suspended, its handsome and elaborately worked cornices, its symmetrical form, can yet be seen to some extent; not, indeed, as in former times, in their freshness and elegance, but blackened, broken and neglected."

In 1817, the Grand Lodge, in common with the Lodges and other Masonic bodies in the city, removed to the Exchange Coffee House, then the largest and most magnificent building in the city, where the necessary apartments had been fitted up at a heavy expense, and of which a lease for ten years had been taken. But, unfortunately, in the Fall of 1818, the building took fire and was burnt down. The Grand Lodge then returned to Concert Hall, where it continued until 1820, when it removed back to Masons' Hall, in Ann street. In 1821, it leased the upper stories in the Old State House, at the head of State street, for a term of ten years; at the expiration of which time, it removed to Washington Hall, a few doors north of the Marlboro' Hotel, and directly opposite the head of Franklin street, where with the Lodges, &c., it continued to hold its communications until 1832, when it removed to the Masonic Temple, in Tremont street. Having disposed of this property, it will, for the ensuing two years, meet at Nassau Hall, on the corner of Washington and Common streets.

We understand that the committee appointed by the Grand Lodge, "to select, and if they deem it expedient, to secure by bond, one or more lots of land, in some central location, suitable for the erection of a new Masonic Temple, and to procure the necessary plans, estimates, &c. for the building," have had several eligible lots offered for their acceptance. It is therefore probable, that, at the meeting of the Grand Lodge on the 8th instant, the subject may be submitted for consideration, but whether in such form as to admit of any definite action, is uncertain. It is however desirable that the work should be commenced at as early a day in the ensuing season, as circumstances will permit. It is therefore to be hoped that the action of the Grand Lodge on the subject, may be had at the earliest practicable moment.

SUSPENSIONS.

We find the following paragraph in the excellent report of the committtee on correspondence of the Grand Lodge of Iowa, made at its late annual communication. The committee, in their notice of the proceedings of the Grand Lodge of Massachusetts, say :—

> "From a report and resolution we see that the idea of indefinite suspension 'during the pleasure of the Lodge,' is unknown in that jurisdiction. A Lodge suspended a Brother thus, the matter was referred to a committee of the Grand Lodge, and the matter ordered back to the Lodge, because of this 'unauthorized' and 'void qualification.' We receive the *dicta* of Massachusetts with great respect, as one of the oldest, wisest and most conservative Grand Lodges in the world, but must confess that this is new and strange. We have imbibed the idea that all suspensions should be during the 'pleasure of the Lodge;' that is, until the Lodge is satisfied that the cause of suspension is removed. We take it that Masonic punishment is intended to prevent Masonic crime, and not to take vengeance on the erring; and cannot see how it can attain this end in any way except by causing the punishment to endure till the erring Brother gives evidence of reformation; otherwise punishment becomes vindictive instead of fraternal. But we may have misunderstood the intention of the Grand Lodge."

Our Brethren of the committee are right in the conjecture, that they "may have misunderstood the intention of the Grand Lodge," or rather of the report on which they comment. We confess, however, that the cause of their misunderstanding does not lie altogether with them, if indeed they may be held to answer, to any extent, for the ambiguity of the words of another. The doctrine of Massachusetts on this subject of suspension is, that a Brother who is lawfully suspended from his privileges as a *Mason*, remains in that condition until he is restored by the competent authority, on his own petition, and after a careful hearing. In other words, the suspension is *indefinite*, and can be removed only on the petition of the delinquent therefor, and evidence that there no longer exists sufficient cause for its continuance. But, by the Constitution of the Grand Lodge of Massachusetts, it is not competent for a Lodge, *per se*, either to suspend or expel a Brother from his privileges as a Mason; or, rather, such expulsion or suspension is incomplete, until approved and confirmed by the Grand Lodge.* Restoration is subject to the same limitation; and hence it was that the Massachusetts committee took exception to the qualifying words of the resolution, that the delinquent be suspended "*during the pleasure of the Lodge.*" They did not regard the matter as being so entirely within the jurisdiction and control of the Lodge; but, on the contrary, that the action of any Lodge, whether in suspending or restoring a member, is incomplete and of no legal force, until approved and confirmed by the supreme power. Viewing the terms of the suspending resolution, as inconsistent with the law of the Grand Lodge, they sent the whole proceedings back for revision and amendment. We thank our Brethren of the Iowa committee for the opportunity of making this explanation.

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*It is, however, competent for the Lodge to suspend for good cause, from the privileges of membership in its own body, without the approval of the Grand Lodge.

DEDICATION OF NASSAU HALL.

This Hall, which has been beautifully fitted up for the accommodation of the Grand Lodge and Fraternity of this city, was solemnly Dedicated to Masonic purposes by the Grand Master and officers of the Grand Lodge, on the 1st November last, in the presence of a large number of the Brethren. The following appropriate and well conceived Ode, written by W. Brother Wm. W. Wheildon, one of the Grand Stewards, was sung by the choir during the ceremonies :—

GENIUS OF MASONRY.

Triumphant through the lapse of time,
  When all things mortal meet decay,
Thy mission still in love sublime,
  Sheds o'er the past its cheering ray.
So may it shine till years shall end,
And man no longer needs a friend.

When erst of old in silent wood,
  The Brethren met at thy behest,
Thy welcome presence cheer'd the good,
  And made each labor there more blest.
In Hope and Faith, we gather near,
And seek thy inspiration here.

In later years when storms arose,
  And persecution wild was rife,
Thy troubled spirit found repose,
  In heart-homes of fraternal life.
With Hope and Faith, our hearts to cheer,
We seek thy inspiration here.

Come once again with wings of light,
  And o'er the world thy power display;
Be with the Craft in glory bright,
  And guard our altar day by day—
With Amaranthine garlands come,
And crown our new Masonic home.

The following Ode, written by Brother John K. Hall, W. Master of John Abbot Lodge, and intended to be sung to the tune of "Home Again," was read by W. Brother Wyzeman Marshall, Master of St. John's Lodge :—

Welcome here, welcome here,
Sir Knights and Brothers all ;
We bade adieu to that loved spot,
We greet this spacious hall :
Though sad indeed old ties to part,
And leave that sacred home,
Yet with a true and trusting heart,
We meet beneath this dome.

United may we ever be,
Where e'er our lot is cast ;
And grateful to that power Supreme,
For all his favors past :
And let us trust he still will smile
Upon our future deeds,
Will shield us all from every ill,
Supplying all our needs.

Like Brethren in a distant clime,
Who mourn for a loved home,
Let closer ties of friendship bind,
The wanderers while they roam,
And speed the time when we shall build,
A Temple to thy name ;
Our hearts with gratitude then filled
Thy goodness shall proclaim.

After the conclusion of the ceremonies of dedication, St. John's Lodge held its regular monthly communication in the new room.

THE LATE R. W. FRANCIS J. OLIVER, P. G. M.*

The memory of the just and good should not perish. Of those whose lives were protracted to a ripe old age, and that old age not only unblemished, but polished and adorned by a long career of persistent excellence, the odour should not only "smell to Heaven," but be treasured in our hearts *here*. One of our number, venerable in years, honored and revered through a long life, distinguished for his persevering attachment to his early vows as a Brother, has passed upward. Let us put on record the sense of our appreciation of his worth.

Francis Johonnot Oliver, the great grandson of Antoine Olivier,—an old Huguenot, who came to this country soon after the Revocation of the Edict of Nantz,—was born in Boston, Oct. 10th, 1777. Antoine, who was the remotest ancestor in this country,—was married in 1711, and had fifteen children, eight born in Boston, and seven in Annapolis Royal, Nova Scotia, where the old gentleman died, and where his tomb-stone now stands. One of his daughters married a Mr. Johonnot, another Mr. Joseph Coolidge, the grandfather of the present Mr. Jos. Coolidge, of Boston.

Our Brother Oliver was fitted for college at the Boston Latin School, and entered Harvard College one of the youngest of his class, and graduated in 1795. He was one of the originators and the first Vice President (Deputy Marshal they now call it) of the Porcellian Club. On leaving college he entered a counting-room, and seems ever to have been extremely systematic and methodical in whatever he was engaged. We accordingly find that his account books, mathematical lectures, French studies, &c., were all written out with the greatest neatness and thoroughness, even when he was a mere lad. He early took a prominent position among the young men, and presided often at their public meetings, several of which, among others, were held for the purpose of expressing their views about the French war and threatened invasion. When, by the advice of President Adams, the Boston Light Infantry was organized for service, as the French were expected, he was the first Ensign and afterwards Lieut., and was offered the Captaincy, which he was obliged to decline, as he was going abroad.

When he was of age, he went into the shipping and commission business with an elderly gentleman named Proctor, under the firm of Oliver and Proctor. The firm lasted for some years, but finally failed. He then chartered a small ship and went cruising about in search of profit and adventure. His first cargo was a party of French soldiers, to be returned to the French government. Having landed his passengers at Bordeaux, he went to Portugal, the West Indies, the Spanish Main, &c.,—was fired into by the fort at Caraccas, nearly shipwrecked in the Archipelago, and after various adventures, returned to Boston, with considerable experience, but little money. Having a good name, however, Mr. Cornelius Coolidge sought him in partnership, and they went into business together, making a great deal of money, till the war began in 1812, when they lost as fast. It was at this time, that he and Mr. Coolidge each manned a boat with armed men, went down the harbor and recaptured a brig of theirs, which had been taken by a privateer, near the Light, because the brig had made use of an English license in Portugal ; and, therefore, *by law*, was a fair prey to our privateers. Public opinion, however, was so strong against the men who thus pounced on their own countrymen, just as they had escaped British cruisers and dangers of the seas, that he and Mr. Coolidge did not suffer for their rash act.

He was made a Mason in St. John's Lodge, of which he long continued an active member. He was Master of this Lodge, and presided over it with great dignity and excellence. Perhaps no one has ever exceeded him in these particulars. He was Junior Grand Warden in 1808 ; Senior Grand Warden in 1809, 1810, 1811 ; Deputy Grand Master in 1813, 1814, 1815, and Grand Master in 1816, 1817, 1818. Throughout his long and honorable life, he was the steadfast Mason,—one ever ready to support the principles and practices of the Order, whether in its prosperity or adversity.

With r. Coolidge, he founded the American Insurance Company, and became its President, in which situation he remained for some eighteen years. He was a prominent member of the Humane Society, and was something of a politician in Boston—first as a Federalist, and then a Whig. He was President of the Common Council in 1824 and 1825; Representative, and held divers other municipal offices. He was also one of the original purchasers of Noddle's Island, and founders of East Boston—one of the originators of Mount Auburn Cemetery, and was ever among the foremost in starting and carrying out plans for the public. Somewhere about 1836, he resigned the Presidency of the American Insurance Company to become the Agent for the English Banking House of Morrison and Cryder; but the hard times coming on, and that house dissolving, he found too late that he had made an unfortunate change. His health became enfeebled at the same time, and, giving up business entirely, he retired to a country seat in Middletown, Ct., where he principally lived for eighteen years, and where he peacefully died Aug. 21st, 1858, regretted by all who knew him. In the quietude of his rural residence, in the satisfactory retrospect of a well-spent life, the close of that life was calm and happy.

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*From a paper read by Dr. Lewis, before the Boston Encampment.

> "O what a glory doth this world put on
> For him that with a fervent heart goes forth
> Under the bright and glorious sky, and looks
> On duties well performed, and days well spent!
> For him the wind, ay, the yellow leaves,
> Shall have a voice, and give him eloquent teachings.
> He shall so hear the solemn hymn, that Death
> Has lifted up for all, that he shall go
> To his long resting-place without a tear."

THE CRUSADERS.

A Poem delivered by Sir Knight John H. Sheppard, in the Music Hall, before the De Molay and Virginia Encampments, June 24, 1858.

What can I say to charm the listening ear,
Where Red Cross Knights and beauteous dames appear?
Alas! my promise rash—with grief profound,
I feel that Poesy is hallow'd ground.
Oh, that some Troubadour in life's bright noon
With cockle-hat, and staff, and sandal shoon,
Skilled in gay science—fair to lady's eye,
Would fill this Music Hall with minstrelsy.
Then would the Red Cross wave o'er Syria's shore,
And days of Chivalry return once more;
While steel-clad Templars wake such loud alarms
That e'en Beethoven's statue calls to arms.
Amidst this changing world there is one theme,
Th' Historian's talisman—the Poet's dream,
The sweetest, loveliest home of all the Nine—
The Mason's birth-place—ancient Palestine.
Enchanting spot—those hours ne'er come again,
When young life drew thy pictures in the brain.

Oft at such time—on a fond mother's knee,
We heard her tell a thousand tales of thee:
From Carmel's top we seem'd to look around
On the great Western Sea, and sky profound;
Clad in long mantle—of majestic mien,
The man of God, Elijah, there was seen;
Till far beyond the dark waves rose on high
A hand-like cloud, that soon spread o'er the sky;
We saw the ancient towers—and tombs near them—
And mountains round about Jerusalem:
Mused on the waters of the deep Dead Sea,
Or walk'd along the shores of Galilee;
Wept in the garden on that awful night
When Judas's kiss betray'd the Lord of Light;
And trembled by the Cross, when Calvary's rock
In the dark hour was rent by earthquake's shock.
Pictures like these were form'd where childhood trod,
And Bible stories led the heart to God.
And yet the panorama charms us still;
We gaze on Jordan's bank, or Zion's hill,
Like Bunyan's Pilgrim—when far, far away,
He saw the mountains of eternal day.
Dear is that spot where Abraham's faith was tried,
Where Patriarchs worshipped, and where Saints have died,
Along whose heights the castled walls look down
On Kedron's brook, and tombs of past renown.
Here stood that Temple, gorgeous and sublime,
Whose proud memorial will survive all time.
Built by the wisest man e'er seen on earth,
Form'd by a pattern which in Heav'n had birth,
By cunning workmen wrought from distant lands,
Adorn'd with precious stones by skilful hands,
Where Wisdom, Strength and Beauty were display'd,
Noisless as Nature, when a world she made,
It stood alone on Mount Moriah's height,
The wonder of the age—a Beacon light.
But while th' *external* won the human eye,
Far other seem'd the plan of Deity.
From numerous craftsmen, bound by sacred ties,
An Order sprung, that spread to distant skies.
The Temple was a moral Type to them,
Who form'd the Grand Lodge at Jerusalem.
Whence the materials—tools—and pillars are
Masonic emblems, beautiful and rare.
Whene'er a Lodge convenes—whate'er degree,
The ideal-fabric in the work we see,
Wrought with such skill—by God's own hand design'd,
The Temple lives immortal in the mind.
We pass a thousand years—Time's vista seems,
In ancient history like successive dreams.

But hark! A voice wakes in the desert air,
Make His path straight, and for the Lord prepare.
So spake the Messenger, where'ere he went,
With heavenly tidings of the Advent sent;
From Jordan's waters to Philistia's coasts,
The Great Precursor of the Lord of Hosts;
Our patron Saint—dear to the Mason's heart,
To whom this Festal hour we set apart;
He saw the bright and Morning Star above,
The Lamb of God—the Lord of Light and Love.
Alas! Sad memory oft recalls the day
His bleeding head upon a charger lay;
To please a wanton, Herod slew the just;
Herod of all the antimasons *first*—
But, like the Tetrarch all such men have fled;
Look where oblivion buries its own dead!
Would I had Tasso's bright, Promethean fire
To touch the memory's Telegraphic wire,
And paint the Iliad of the great Crusade,
A hermit kindled in the Convent shade;
When Europe's voice as one, like thunder driven,
"It is the Will of God!" rent earth and heaven;
When countless troops, and chiefs of high command
Led on the war, and sought the Holy Land;
When Godfrey's banner frown'd on Salem's tower,
And the crush'd Moslem wept the fall of power.
See on yon castled steep at break of dawn,
A Templar starts—and Chivalry is born.
A few Knights met—De Payens at their head—
To guard the Fair, or watch the sick man's bed;
So meek—so poor—these Champions of the Cross
All their device at first—"*Two on one horse.*"
So fast the Order rose—so large it grew,—
It held the mightiest warriors Europe knew;
Strict were their Rules, and terrible their name;
To be a Templar was a mark of fame;
Such, St. Bernard, the foremost of his age,
As writer—orator—or learned sage.
Long, long the tale, where Templars fought in vain,
When sad Jerusalem was lost again;
When the dire battle of Tiberias fell
On Europe's ear, like some great funeral knell,
The Red Cross waved, alas! o'er fields of blood,
Too small their band to stem the Moslem flood.
Slain to a man,—save but a few assured
Of life,—if only, they their faith abjured;
Life and dishonor! No. The evening star
Gloom'd on each head struck off by scimitar.
Weep, pilgrim, weep! for never, never more
Could man the Holy Sepulchre restore.

Nor fall of Acre—nor fierce battles since
By Richard, Albion's lion-hearted prince,
Nor brave St. Louis, King of France, could win
Salem's strong towers from conquering Saladin.
Foremost in fight—the last to quit the field
Mid countless foes unused to quail or yield,
From every hold and castle under heav'n,
By an o'erwhelming force, empower'd and driv'n,
The Templars sigh'd, Farewell the Syrian coast,
Farewell the Holy Land, forever lost!
They sought a home, where in life's sad decline,
Their evening sunset yet might sweetly shine.
Man finds no rescue in that hopeless hour
His wealth is needed by a Tyrant's power.
Falsely accused—by artful wiles betrayed;
Stretched on the rack—to dungeon cells convey'd,
These noble Templars wasted, day by day,
To fire and fagot—pope and king, a prey.
Thus, the brave De la More—Can it be true,
Torture in England?—bade the world adieu.
Thus De Molay, whom pope and king had doom'd,
First rack'd—then martyr'd, by slow fire consumed.

THE DEATH-SONG ON DE MOLAY.

Heard ye the cry—where the red brand rages?
While the flames round the Martyr spread;
It echoes along the dark pathway of ages;
It comes like a voice from the dead.

"King Phillip of France and High Priest of Rome,
You will see me within one year;
I summon ye both—ere I go to my home—
At the Judgment Seat to appear."

Thus the last of all the Commanders spake,
The noble and brave De Molay;
While chains rattled round his fine form at the stake,
And the slow fire drew near its prey.

The crowd—they stood near, in mute despair;
A cold chill through each bosom ran;
His eyes shone in glory—his lips moved in prayer,
As they gazed on the face of the man.

Not a nerve at the blaze dared to falter;
He went like a spirit forgiven;
Like the angel Manoah beheld at the altar,
Ascending the flame up to heaven.

Not a year had gone—and Philip was dead,
Pope Clement, he lay in his tomb!
Tiara and crown! can ye helmet the head,
In the day of eternal doom?

Though the star of Chivalry rise no more,
And has passed forever away;
Yet yearly a Requiem Templars will pour
At thy honor'd shrine De Molay.

Unhappy Palestine, of joy bereft,
Thy widowed heart is all that now is left.
Outcasts on earth, the sons of Abraham roam,
And the poor Hebrew truly has no home;
On Mount Moriah Omar's mosque appears,
And Judah's daughters weep with hopeless tears.
E'en thy sad waters, lake of Galilee,
Where fleets of fishermen once crowned the sea,
Where proud Capernaum and Bethsaida stood,
With all their beauty mirrored in the flood,
Are desolate! Bleak mountains stand around,
Nor boat, nor sail from shore to shore is found.
All, all are changed!—Oh! when shall come the time
The Lord will visit his once favor'd clime?
Yet, guilty man, not Nature, is to blame;
Sow but the ground—her fields will yield the same;
Nor fig tree green—nor vine e'er looked more fair
When David's royal harp was echoing there,
On Jezreel's plain still buds the Sharon Rose,
And sweet as ever the pale Lily grows;
Oh haste the hour—Great Ruler of the sky,
When Israel's tribes—their banners waving high,
With one consent—one vast, electric move,
From all lands under Heav'n, where'er they rove,
Shall homeward march; and where the patriarchs lie,
On their own soil live free or dare to die.
Then will they see—when all their woes they trace—
In Him they crucified a Saviour's face;
And as prophetic rolls are fast unfurl'd,
Behold the Lamb of God, Redeemer of the world.
And ere I close these humble, artless lines,
Can I forget thee, where such glory shines,
Land of the Free? For peace and arts renown'd,
For cities famed—with schools and churches crown'd;
From sea to sea thy eagle flag bears sway,
A boundless empire, born but yesterday.
How glows my heart, Sir Knights and Brothers true,
When on this hallow'd day I think of you.
For never yet more high on earth did stand
The great Fraternity, than in our land:
No sect nor party has such wondrous power
To save the Union, when dark tempests lower;
Would time permit us here to call the roll
Of heroes, statesmen, men of heart and soul,
How many names illustrious we should see
Shining like brilliant stars in Masonry.

There we behold Virginia's son of fire,
Kindling the sparks of empire in his ire,
A Patrick Henry—Warren, Washington—
The sun would set before the roll was done.
Earth has no mound, where Fame's proud columns soar,
So dear to memory as Mount Vernon's shore.
There, where the broad Potomac charms the view
With mirror'd woods, and sky of boundless blue,
A humble tomb—in rough enclosure laid—
Beneath a few tall Cedars' mournful shade,
Is all that marks the hallow'd shrine of one,
Whose spotless glory travels with the sun.
What though no Mausoleum crowns his grave,
With gorgeous splendor, near Potomac's wave,
Though no tall spire, when morning star shall rise,
Tells where the Father of his Country lies;
Yet pilgrims here will come with noiseless tread,
To gain fresh virtue from the mighty dead;
Here, while a sunbeam radiates above,
A nation's heart will burn with patriot love.
By Freemen sought, with holier unction blest,
Mount Vernon stands the Mecca of the West.
Departed greatness ne'er such reverence won,
As thine, immortal Shade of Washington.

ORIGIN OF THE G. G. CHAPTER.

The Secretary of the Grand Chapter of Rhode Island, Comp. Wm. C. Barker, as chairman of the committee on correspondence, in a report laid before that body, in September last, gives some facts relative to the early history of R. A. Masonry in this country, and of the origin and organization of the Gen. Grand Chapter of the United States, which, though not quite so carefully arranged as they might have been, we think worth transferring to our pages, as matters for future reference, while, at the same time, they will doubtless be interesting to many of our readers:—

While upon the proceedings of the G. G. Chapter, we take the opportunity to give our views upon some subjects in which there appears to be some controversy or misunderstanding. We refer to the origin and early history of said body, which to us appears clear, and in which the Grand Chapter of Rhode Island and their late Grand Master, Thomas Smith Webb, bore an honorable part, and for the purpose of casting some light upon the subject, we quote from the *early records* of this Grand body, as well as from the writings of M. W. Bro. Webb.

Thomas Smith Webb, says in his Monitor of the year 1797, "that until that year no Grand Royal Arch Chapter existed in the United States. That in the year 1797, a Grand Chapter was formed in Pennsylvania by representatives from several Chapters in that State.

"That on the 24th of October, 1797, a Convention of Committees from several Chapters in the Northern States, assembled at Boston, to deliberate upon the propriety of forming and establishing a Grand Chapter of R. A. Masons for said Sates; that among other things they agreed to issue a circular to all R. A. Chapters within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York. In this circular they recommend to the Chapters in said States, to appoint delegates clothed with full powers to form said Grand Chapter, and to meet in Hartford, Conn., on the fourth Wednesday of January, 1798, for that purpose."

"In accordance with this circular, all the Chapters therein enumerated, except two or three, convened by their delegates in Hartford, as before stated, on the fourth Wednesday in January, 1798, formed and adopted a Constitution for the government of said Grand Chapter, elected and installed their officers, and the Grand Chapter became completely organized."

The Constitution of January, 1798, we have, in which is ordained,

"That there shall be in each of the States here represented a Deputy Grand Royal Arch Chapter," and prescribing its officers, duties, jurisdiction and general powers, the Grand Royal Arch Chapter reserving to itself the superintendence over the Deputy Grand R. A. Chapters respectively, with the right of appellate jurisdiction over their doings, to affirm or disannul them.

This Constitution provides, Section 4, that,

"The first Grand Royal Arch Chapter shall be holden in the city of Middletown, Connecticut, on the third Wednesday of September next, when a new election of officers shall take place; and afterwards once in two years thereafter, at such place as they shall direct."

The meeting of the Grand Royal Arch Chapter was held at Middletown, Conn., agreeably to the Constitution, on the third Wednesday (19th) of September, 1798, but did nothing but to elect the old officers, and adjourned to the second Wednesday of January, 1799, to meet at Providence, Rhode Island.

They met accordingly at Providence, R. I., January 9, 1799, *and entirely revised their constitution*, and adopted it; which constitution is the germ of the present Constitution of the *General Grand Chapter of the United States*, and which was then denominated the General Grand Royal Arch Chapter of the Northern States of America, a copy of which is in our possession.

The officers were to be elected on the second Thursday in January, 1799, and in every seventh year thereafter, and the next meeting was ordered to be held in Middletown, Connecticut, in January, 1806.

The several Deputy Grand Chapters of the States before mentioned, shall in future be styled, *State Grand Chapters*; this Constitution further provides who shall constitute said State Grand Chapters, prescribes their duties, powers, jurisdiction, and general government. It also prescribes the powers, duties, and general government of the Subordinate Chapters.

At this meeting the persons whose names follow, were elected to the office set against them, agreeable to the provisions of the Constitution; to continue in office seven years from the second Thursday in January, A. D. 1799, viz:—

Ephraim Kirby, Esq., of Litchfield, Conn., General Grand High Priest; Benjamin Hurd, Jr., of Charlestown, Mass., General Grand King; Thomas Smith Webb, of Providence, R. I., General Grand Scribe; Rev. Abraham L. Clark, of Bristol, R. I., General Grand Chaplain; Wm. Woart, of Newburyport, Mass., General Grand Secretary; Joseph Huntington, of Norwich, Conn., General Grand Treasurer; John C. Ten Broeck, Esq.. of Hudson, N. Y., General Grand Marshal.

* * * * * * * *

The record book of the Grand Chapter of Rhode Island, now before me, says, "that agreeable to the Constitution, a Deputy Grand Chapter was formed for said State, March 13, A. L. 5798, and its officers duly elected." It also appears that they met at sundry times under the title of "Deputy Grand Chapter," but at their annual meeting on the 12th of March, A. L. 5799, they assumed the title of "the Grand Royal Arch Chapter for the State of Rhode Island," agreeable to the requirements of the Constitution of the G. G. Chapter for the Northern States, as amended at Providence, January 9, 1799. And at the annual meeting of the G. R. A. Chapter of Rhode Island, they chose M. E. Moses Seixas, of Newport, G. High Priest, but it does not appear that he was ever present and the chair was invariably filled by M. E. Thomas S. Webb, D. G. H. P.,—afterwards elected in 1803, Grand High Priest.

A Deputy Grand Chapter for the State of New York was formed and organized the second Tuesday in March, 1798, which was on the same or the next Tuesday after the like organization at Providence, R. I.

In May following, the Deputy Grand Chapter of Massachusetts was organized.

And in June following that of Connecticut was organized.

If the above data be true, and we believe that it is substantially so, it will appear, that what is now the Grand Chapter of the State of Rhode Island, was the first institution of the kind formed in America, that now stands among the associated Grand Chapters, and which make up the General Grand Chapter of the U. States.

In the year 1803, application having been made to the Grand Chapter of Rhode Island for the institution of Royal Arch Chapters in one or more of the Southern States, they in consequence, adopted the following preamble and resolutions on that subject, viz:—

At a regular meeting of the Grand Royal Arch Chapter of the State of Rhode Island, held at Masons' Hall, Providence, January 4, A. L. 5804:—

Whereas an application has been made to this Grand Chapter for the institution for a Royal Arch Chapter in one or more of the Southern States, and whereas the 12th section, second article, of the Grand Royal Arch Constitution provides, that the jurisdiction of the several State Grand Chapters, shall not extend beyond the limits of the State in which they shall respectively be holden; therefore

Resolved, That in the opinion of this Grand Chapter, no State Grand Chapter is competent to grant warrants for the institution of Chapters or Lodges, beyond the jurisdiction of the State wherein the same is holden, excepting the instances provided for by the 9th section of the second article of the Constitution.

And whereas, it appears to this Grand Chapter an object of great importance that the benefits of the Grand Royal Arch Constitution should be extended throughout the United States so soon as the same can be regularly effected; therefore

Resolved, That this Grand Chapter do invest the Grand High Priest, King, and Scribe, of the General Grand Chapter, or any two of them conjointly, with full power and authority to grant and issue letters of dispensation for the institution of Lodges of Mark, Past, and Most Excellent Masters, and Chapters of Royal Arch Masons, within any State in which there is not a Grand Royal Arch Chapter established, upon the same principles and conditions as the Grand and Deputy Grand High Priests of the State Grand Chapters are authorized to grant letters of dispensation for the like purposes in their respective States.

Provided, That the fees required by the Constitution on such occasions shall be paid into the hands of the Treasurer of the General Grand Chapter.

> *Resolved*, That the Grand Secretary communicate a copy of the foregoing Resolutions, and also a copy of the annexed Circular Letter, to the several Grand Chapters in the Northern States, and solicit their concurrence therein.

As intimated in the concluding resolution, a Circular was issued by the Grand Chapter of Rhode Island to the other Grand Chapters, asking their concurrence in the measure proposed. The result is thus stated by Comp. Barker:—

> A majority of the Grand Chapters acknowledging the jurisdiction of the G. G. Constitution, having agreed to the forementioned decree, proposed by the Grand Chapter of Rhode Island, the G. G. Officers became invested with the power and authority therein expressed.
>
> From the above we think it may readily be seen when and how, the General Grand Chapter of the United States was originated, the manner and form of progress from whence she derived her powers; likewise how and when the several State Grand Chapters were originated, which in the Northern States, was by direction of the Constitution of 1798, organized as Deputy Grand Chapters, formed under the supervision of the G. G. Chapter, and after a brief existence, as such, for one year, they were by the amended Constitution of 1799, authorized, and did assume the style and title of State Grand Chapters, and as such remain to the present day. That after the power of the G. G. Chapter had become enlarged as aforesaid, so as to embrace the whole United States, they have admitted State by State, as they become populous and contained three or more R. A. Chapters within their borders, and manifested a desire to form a State Grand Chapter.
>
> This course has been pursued until nearly every State of our blessed Union has come into the compact, many of which had no existence as a State for many years after the formation of this G. G. Chapter.

TOUCHES ON THE TRESTLE-BOARD—NO. 11.

FORTITUDE—THE SECOND "CARDINAL VIRTUE."

THIS pointed and striking emblem, indicating a "noble and steady purpose of the mind" to embrace pain, peril or temptation in an indomitable adherence to duty, presents a theme which may stir up some healthy thoughts. Fortitude, derived from the Latin language, wherein it was used to designate the leading qualities of a Roman soldier, is more commonly confined in our vernacular tongue to the power of enduring pain; but in its intellectual bearing, it has a much loftier and comprehensive meaning. "Sunt ergo domesticæ fortitudines non inferiores militaribus;" there is a domestic heroism not inferior to military, said Cicero. Fortitude is the chivalry of a superior and well disciplined mind—it is the soul's resistance of evil—the martyr-like resolve not to give up the ship in which we have embarked our character in this life, and all our hopes in the eternal world. It nails its flag to the mast; it will not live in ignominy, and it can die, rather than incur it.

We can call to mind a memorable instance where this virtue shone forth like the morning star in a dark hour, and where it was gloriously carried out by one of humble birth, exalted station, and dear to the Brotherhood. Christianity overflows with such examples in the days of persecution; and there is not a brighter passage in Roman history, than the fortitude of Regulus, when, rather than break his word even with an enemy, he went back to Carthage to die a horrid death of excruciating torture. Horace refers to this in one of his sublime Odes. Lib iii., Ode v.

"Fertur pudicæ conjugis osculum
 Parvosque natos, ut capitis minor,
A se removisse et virilem
 Torvus humi posuisse vultum."

"He is said to have turned away from the kiss of his virtuous wife and sweet little ones, and like one condemned to death to have fixed his eye sternly on the ground, while from the admiring senate and weeping friends he departed into exile." There was true fortitude; it stands immortal in history; he had passed his word; he overcome every temptation and kept his faith in the agony of death.

I said this virtue has a very comprehensive meaning. It takes hold of our humblest duties and cares; it teaches us to bear minor, and yet irritating evils; and when unjustly accused or suspected without cause, it tells us to wait patiently till Truth shall conquer and bring out the character transparent in its innocence as the light of day. The motto, "Magna est veritas et prævalebit," though it may adorn the Red Cross standard, yet should be written on the heart of every Mason, and when he becomes a Templar he will feel its force.

Though the age of Martyrdom has passed away—we trust forever—yet there are trials and temptations enough to call this virtue into full exercise. They come upon us sometimes suddenly and we have need to have our spirit always armed. There are inward trials, unseen by man, unknown to the world around us, which sometimes bow down the soul to the ground, and require all our energies to meet. Among Masons few are more severe, than to find ourselves disappointed, where we have reposed friendship, and our warmest feelings chilled to the heart's core, where we have put too much confidence. Are there not cases where the most delicate and tender solicitudes for the welfare of others have been treated roughly, and rudely handled—and especially where we gave no cause of offence? Here then we should put on the whole armor of fortitude, remembering it is our duty to bear and forbear. The mantle of a Mason's charity is very broad, it covers a great many failings.

Fortitude is seldom more exemplified than in great affliction. To feel the cords of the heart rent asunder—to gaze on the last look—to hear the last word of one dear as life and leaving the world never to return—and after the dread bereavement to feel the very darkness of solitude, even amidst the sunshine and gaity of those about us, is terrible. But this visitation, we are taught, comes not out of the dust; it is from above, and we know where to look, when the waves of sorrow are rolling over us, in the day of calamity. We then realize in whom we put our trust.

This virtue enables the young aspirant after this world's honors, to submit to obscurity and neglect, 'till time and opportunity shall bring out his real worth to notice. Adversity strengthens the soul. He, who among light and frivolous associates, basking in the sunshine of prosperity and applause, finds himself as it were set aside and unnoticed, should cherish this darling cardinal virtue, and aim at higher and more solid excellence, and he will see greater and more enduring honors waiting for him—though it may be in years to come. So true it is, as the Scripture tells us, "it is good to bear the yoke in our youth." Indeed all uncommon eminence and mastery over deep science are literally, from the very nature of the human mind, a pursuit of knowledge under difficulties." The poor child, who has none—but, perhaps, a widowed mother's smile, to encourage him; the young man who struggles after perfection in scholarship, with want, neglect, and even the contempt of his richer and honored schoolmates, will sooner or later emerge from obscurity, and his name will one day cast a great shadow wherever he goes. Here or hereafter merit will meet its reward: probably on earth; but with certainty in the great assembly of the spirit world.

But, whatever may be the changes of life and the death struggles for fame in the surroundings of this fickle and busy scene, there is one place where the exercise of fortitude in bearing obscurity for a season, is almost sure to be richly rewarded—I refer to the young Brother, who having become one of us, takes a low seat in the humblest corner of a Lodge. Let him cultivate all that knowledge which belongs to the different degrees—make the lectures familiar as household words—study in the tenets of his profession to acquit himself as a good and true Mason—and make the improvement of his intellectual powers the grand object of his life—will he, can he, sit for years in obscurity? No. His talents are wanted. He will be sought after. He cannot hide his light under a bushel. The Brethren will draw him from his lowly seat—put their jewels upon him, and soon place him in the oriental chair. There is fortitude in bearing pain, or enduring affliction; there is fortitude in keeping sacredly that which is committed to us when temptation or danger threatens; and there is no small exercise of fortitude in being willing to suffer in obscurity, looking to a recompense hereafter. I. H. S.

THE CREED OF MASONRY.

Masonry is not, however, christianity; we do not claim for it a direct by divine origin. Every christian is not a Mason, but I can hardly conceive it to be possible that a true Mason who faithfully follows the teachings of the Order can fail of being a christian, and while Masonry is not religion it is its hand-maid. No Lodge is opened without a copy of the Holy Bible upon the altar; it is the great book of Masonic constitutions. Masonry as well as christianity, regards the Bible as God's inestimable gift to man. Masons as well as christians, acknowledge its authority, its purity, and its divine authenticity; they alike regard it as containing the whole duty of man, as the best and purest exposition of our social relations, and moral obligations; as containing the best system of ethics, and the only system of true religion. Masonry is, at least, to religion what he, whose day we celebrate, (St. John,) was to our blessed Redeemer. It acknowledges the claims and priority of christianity upon all men.

I mean not, however, that system of religion which goes to the cloister of the monk, or to the cell of the Anchorite, for its rule of faith and practice—a religion which stalks abroad over the land iron-shod, compels its votaries to worship in a language entirely unknown to the mass, and smothers the very name of Deity, and the Author and Founder of christianity in the rubbish of senseless and unmeaning form; which anathematises its worshippers for becoming members of our Order, and teaches that no one can live or die in the true Catholic faith until he renounces his fidelity to Masonry.

I mean a religion which is taught from an open Bible, which teaches individual responsibility to God, and to God alone, for the sincerity of its faith, which shows its faith by its works, and which has not left as its only fruits a train of blood, pauperism, and crime. A religion which is "from above, first pure, then peaceable, gentle and easy to be entreated, full of good works, without partiality, and without hypocrisy."

I mean those pure principles of a divine christianity that hope for a blessed immortality through the efficacy of the atoning blood of a risen Saviour, which teaches by its precepts and the examples of its adherents, that God alone hath power on earth to forgive sins. Which preaches one Saviour, one mediator, one intercessor and advocate, and *one* confessor, even Christ. A religion which preaches a kingdom which is not of this world, and seeks not a *temporal* but a *spiritual* conquest and power.

Assuming Masonry to be all it claims for itself, we call upon every one who has named its name and assumed the duties it imposes, to prove by his daily walk, his outward deportment, his associations, dealings and intercourse with the world, and especially, with those who are of "the household," to exemplify the true principles of our ancient, honorable and beloved Order. "Show thyself a man."—*H. S. Jennings, Dubuque, Iowa.*

FAITH—HOPE—CHARITY.

The Masonic creed is Faith, Hope, and Charity. Faith in God: Hope in Immortality, and Charity to all mankind. A Faith, which has a living, abiding and active reliance upon all the promises of God. Hope, which takes hold of those promises of that blessed life and immortality which was brought to light by Him who put death under his feet. And Charity, which consists not, and contents not itself alone in alms giving, or in the still more grateful and noble office of administering consolation to the weary and afflicted soul, but a charity that leads us to judge of others with lenity, and to speak of them without reproach; a charity which makes us as careful of the good name and reputation of a Brother, as of our own; a charity which would studiously avoid, by act, word, or deed, wounding the feelings of any one; a charity which will not listen to or repeat envious rumor to the injury of another, which subdues and eradicates every spirit of envy, pride, and prejudice. In short, the charity of the great apostle of the Gentiles, which "suffereth long and is kind," and which will not hearken to slander

"Whose edge is sharper than the sword; whose tongue
Out-venoms all the worms of Nile; whose breath
Rides on the posting wind, and doth belie
All corners of the world; Kings, Queens, and States,
Maids, Matrons, nay, the secrets of the grave
This viperous slander enters."

This, and only this, is true Masonic Charity. The tenets of Masonry are Brotherly Love, Relief, and Truth.

By the exercise of the first, we are taught to regard the whole human species as one family; the high and the low, the rich and the poor, as created by one Almighty Parent, having one common origin and common destiny. To meet every Brother Mason, especially, upon the level.

"We meet upon the level, and we part upon the square,
What words of precious meaning those words Masonic are;
Come let us contemplate them, they are worthy of a thought,
With the highest, and the lowest, and the rarest, they are fraught."

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"There 's a world where all are equal, we are hurrying towards it fast;
We shall meet upon the level there when the gates of death are past;
We shall stand before the Orient, and our Master will be there,
To try the blocks we offer, with His own unerring square."

Relief, the second tenet of Masonry, is included in the exercise of Charity.

To be good and true is the first lesson impressed upon a Mason; the first lesson he receives is intended and calculated to stamp upon his mind that he, as a Mason, in all his intercourse with his fellows, is expected to keep prominently before him that divine attribute, Truth.

Fortitude, Prudence, Temperance, and Justice, are taught as cardinal virtues, and the practice of these virtues are urged in a manner calculated to make deep and lasting impressions. Such are the objects, secrets, creed, tenets, virtues and fruits of Freemasonry. Can an institution with such objects, with such a creed, and producing such fruits, be bad? A corrupt fountain does not send forth pure waters.

CONSERVATISM OF MASONRY.*

BUT Masonry possesses other advantages, and confers other benefits than those derived from its exercise of faith and charity—it is to be loved and held in veneration for its conservative character, and the influence it has exerted, and is still exerting, in restraining society from being too easily led away by the spirit of fanaticism, and a love of novelty and change; it is a cord to bind us to each other not only, but also to bind us to whatever is good of former times.

There is especial need at the present day of a spirit of conservatism, of men who have an abiding faith in the word of God, and who cannot be easily led away by vain and idle fancy, or swayed from the path of duty by the prevailing spirit of progress now so prevalent. The present age, and especially that portion of the world where our lot is cast, needs in a pecular manner the restraining influence of conservatism exerted by the Brotherhood of Masonry.

"Young America" is now rampant; discards, not to say despises, the advice and reproofs of maturer years, and disregards alike the teachings of experience and the acquirements of accumulated wisdom.

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*Address by Br. H. S. Jennings, at Dubuque, June 24.

We, of the present day, have a great dislike to riding in ruts. Every one marks out a way for himself to walk in, and the way in which our fathers trod is forsaken, perhaps forgotten. Invention succeeds invention, and change is written upon everything around us.

We travel too slow at thirty miles an hour, get nervous over the ordinary detentions at the various stations—correspond by lightning, and grumble at the delay incident to carrying a dispatch across a few squares; boys become men, (not in David's sense, but in the present depreciated sense,) at fourteen, and young ladies step from the nursery to the drawing-room, the boudoir, and the public assembly, and know at least the name of the latest novel; can criticise the "stars" at the theatre, the music at the Italian opera, (not one word of which they understand,) long before they can tell the rudiments of a single science taught in their vernacular.

It would be exceedingly vulgar to know that bread is made of flour and raised with yeast, and they have never heard that the milk they drink in their late morning beverage, is drained from the patient cow, but believe, (too often truly,) that it is manufactured by those who vend it. They are ashamed of the honest and praiseworthy avocation by means of which their fathers have raised themselves to comparative affluence, and their parents are merely tolerated with a well exhibited contempt for their old and odd ways and notions.

Masonry, however, venerates the virtues of our ancestors, respects the growing wisdom and accumulated experience of years, and virtuously and sedulously adheres to the "old landmarks;" it inculcates a veneration and respect for the learned and the virtuous of by-gone days, and frowns upon the spirit of latitudinarianism, now everywhere so prevalent.

More than eighteen centuries ago, when the world was enveloped in moral darkness, and was groping after that light so long promised, and which was to illumine the whole moral horizon, then was heard in the country about Jordan the voice of one crying in the wilderness "prepare ye the way of the Lord, make his paths straight."

In the beginning of the creation "God said let there be light, and there was light."

That light was to illumine the physical world; but the one now about to break was to enlighten the minds and consciences of men; a light to dawn upon and disclose a path to that other and better world, "where the wicked cease from troubling, and the weary find rest." St. John the Baptist, who was the forerunner of Him who was the author and dispenser of this light, was an eminent christian patron of Freemasonry. In all christian countries Lodges are now dedicated to St. John the Baptist, and St. John the Evangelist.

St. John the Baptist preached repentance and commanded the people to prepare their minds for the coming of Christ. He rebuked sin in whomever discovered, and like another and earlier eminent patron of our Order, he died by the hand of violence, yielding up his life a martyr to truth. Hiram lost his life in consequence of the fidelity with which he kept the trust confided to him. St. John was beheaded because he rebuked the sin of an ungodly ruler.

Finally, my Brethren, show yourselves men. Emulate the conduct of our illustrious patrons and worthy exemplars. Exhibit the wisdom of Solomon, the fidelity of Hiram, and the sterling virtues and fearless bravery of St. John; fear not to say to all such as shall, at any time disregard the precepts of our Order, or go contrary to its teachings, "It is not lawful."

Our illustrious Masonic ancestry are now gathered to the Celestial Lodge above; their badges, their working tools, and their examples, are bequeathed to us, and while we wear their badges let us not neglect to use their tools and emulate their examples. Take the Holy Bible for your guide; it is our Great Grand Master's Trestle-Board, in which are drawn all necessary designs for the guidance and the government of man. Be strong in every good resolution, be watchful, be vigilant, carry out all the principles of Freemasonry; be careful that you do not build your superstructure on a sandy foundation, test it by the square of virtue, and see that you daub not with untempered mortar. Carry into the world, and observe in your dealings with mankind, a lively remembrance of the obligations and instructions you have received in our sacred retreat, and when the asperity of political excitement, the zeal of religious contest, or the crosses and embarrassments of life shall arise, remember we are Brethren, and cherish, Oh, cherish that fraternal love and charity taught you in the Lodge-room. Remember that we are not only to meet upon the level, but that it is equally our duty and our privilege to act by the plumb and part upon the square.

And when our labors on earth shall close, when our earthly house of this tabernacle shall be dissolved, when we shall be called from labor, may it be to find refreshment in the South, wages in the West, and a glorious and never to be dimmed light in the East; that we may enjoy ceaseless and uninterrupted rest in the Celestial Lodge above, where our Great Grand Master alone presides. Adopt as the guide of your life the charge of David to our Grand Master, "Be thou strong, therefore, and show thyself a man."

"To your Brethren be just, and to mankind at large;
Be ye faithful to all, and all duty discharge;
To each other be kind, to each one yield his right;
On all other topics let each try his might,
To superior claims you should gracefully yield,
But only to merit sprung from honor's green field.
To age be respectful, to its faults ever blind;
To your equals be courteous, to inferiors kind.
To *woman* be gentle, with a smile greet the child,
And honors shall crown you and your griefs shall be mild."

POLITICS OF MASONRY.

The principles and teachings of Masonry are opposed to the animosities of the politician; and though we have no desire to interfere with the organization of society, or meddle, in the least degree, with politics; yet we have the right to demand, and it is our duty, to require of all our members, that, no odds how widely they may differ in National or State policy, they should still remember they are Brethren, and that an honest difference of opinion affords no excuse for abusive words, or unkind treatment. If the principles of Freemasonry could but pervade our whole country, or if all who acknowledge its teachings, would but live up to its fraternal precepts, and walk in the "light" as "children of the day," and not shroud their lives in "darkness," but let their conduct reflect the true image of Masonry, how soon would all party rancor, and political bickerings subside; there would soon be, politically, no North, no South—but all would be united in bonds of fellowship, cemented by brotherly love and union. And, instead of party jealousy, or sectional doubts or misgivings, the broad banner of Masonry, would wave o'er the length and breadth of our happy land, having inscribed on its ample folds, in golden letters, JEHOVAH-JIRETH.—*G. M. Arkansas.*

MASONRY—OPERATIVE AND SPECULATIVE.

[From a very excellent address before the Grand Lodge of Texas, in January last, by R. W. Brother J. W. Latimer, Esq.]

The two grand divisions of Masonry, are operative and speculative. The one was its ancient form, the other is of more recent origin. Operative Masonry built the Temple of Solomon, and although it no longer exists as a secret science, as the speculative Masonry which we profess was founded upon, and derived immediately from it, and is closely identified with it, we will examine it for a moment. Operative Masonry is simply the art of constructing and erecting material edifices of marble and stone; whilst speculative Masonry, symbolizing moral precepts and instructions from the types of the operative art, is supposed to be engaged in building a moral and spiritual edifice.

In searching for the origin of operative Masonry as a secret art, if we wished to be ingenious and indulge in a wide field of doubtful though plausible conjecture, we might lift the curtain of the past and carry you into the far ages of antiquity beyond the deluge—we might conduct you among the ruined cities of nations whose very names have been forgotten, to mouldering temples and statues—to broken columns, crumbling towers, and mildewed walls, dating far behind the historic ages of the world,

"Relics of nobler days, and nobler acts,"

we might suppose that in its primitive signification, it was co-eval with the puling infancy of earth, and argue that even Adam and his generations resorted to its fundamental principles in constructing rude habitations to shelter them from the storms of winter and the suns of summer.

Certain it is, that from the earliest ages of which history or tradition gives any account, to the present time, no operative art has conferred more substantial blessings on mankind. It builds your marts of commerce—adorns your temples of learning, and embellishes your sanctuaries of religion. At its magic touch cities teaming with life, spring into being, fortifications of defence, against a hostile invader, frown defiance, and sculptured statues, and lettered monuments, to your great heroes, and benefactors, tower in air. From its prolific chisel the cold and soulless ashler decorates the polished arch, or is transformed into beauty and life, swelling in the muscular strength of a Hercules, or blushing in the symmetry and loveliness of a Venus. In the rough granite you may gaze on the calm grave features of your Washington, or on its cold bosom read the glorious annals of Bunker Hill. Antiquity gloried in, and the present age wonders at the achievement of operative Masonry. Look at the Egyptian pyramids, standing in their eternal grandeur, a fit type of the mighty river that pours its flood at their base—as no source has ever been discovered from whence these mighty, rushing, eternal currents flow; so the hoarded recollections of untold centuries cluster around the pyramids, and there is no key to unlock the lost centuries, still further back, that witnessed their erection. Yet there they stand, the charnal house of lost empires, an eternal monument of operative Masonry.

Operative Masonry has been the great embellisher of the pursuits of peace. We see its handiwork displayed in the stately palaces of our merchant princes; in the massive arches of our temples of worship; in the gorgeous splendor of our halls of legislation; in the sculptured elegance of our national monuments; in the fretted collonades of our public buildings. We see it in the solidity of the Tuscan—in the noble simplicity of the Doric—the elegant symmetry of the Ionic—the stately splendor of the Corinthian, and in the combined beauties of the Composite Orders of Architecture. It is a noble science; it refines the taste, educates the heart, ennobles civilization, and dignifies humanity. Its grandest and proudest achievement, no doubt, was the erection of that wonderful temple of the Lord, at Jerusalem. Jerusalem! the Mason's Mecca, to which his eye turns reverently,

"City of palms, of palaces and fountains;
  Thou sittest a Queen among thy sacred hills,
Begirt as by a tiara of mountains;
  Thy ancient glory now my vision fills,
As oft the mind's swift river backward rolls,
  To glass thine image on thy thousand rills;
    Thou shrine of hope, the Pilgrim's sacred goal,
    Blest Mecca of the mind and city of the soul."

* * * * *

"And distant through the warm air shimmering,
  Thy massive walls and towers of strength arise;
Bright spires and lofty turrets glimmering,
  While from the '*Orient*' robed in Tyrian dyes,
A queenly Temple fills my wondering eyes,
  Moriah's mystic Fane, whose burnished dome
Looms up as if to mock the bowing skies,
  From many lands where Christian warriors come,
  Their tears and vows to blend above the holy tomb."

"And now, high poised on fancy's soaring wings,
  I fain would linger o'er the Temple's shrine,
A heavenly radiance round about thee clings,
  As mirrored on my heart thy splendors shine;
Thy beauty wraps my soul, oh! Fane divine,
  Where once in silken bonds *three sons of Light*,
With purpose high and *mystic word* and *sign*,
  Together met, amid thy wonders bright,
  That shine like flashing *stars* upon the brows of night."

From the erection of this wonderful edifice with whose history every Mason is familiar, we can confidently date Masonry. That its mysteries were practiced by the Craft then, we have the most indubitable evidence. That they have been transmitted thence to us, unimpaired, we entertain no doubt.

But operative Masonry as a secret science has long ceased to exist. As practiced by us its mysteries are wholly speculative. As Masons, we are not like our ancient operative Brethren, engaged in the actual labor upon a material edifice; we are devoted to a nobler and more glorious work—the construction of a moral and spiritual building. We are not actually squaring stones in the quarries of Zeradatha, or hewing cedars in the forests of Lebanon; but are, or should be, "fitting ourselves, as living stones, for that spiritual building; that house not made by hands, eternal in the heavens." We are not necessarily adepts in the use of the *plumb*, the *square*, and the *level*, and the various implements of the operative art; but from these *working tools* of our ancient Brethren, we symbolize lessons of the purest morality, and are instructed in the ethics of the most exalted benevolence. As the *plumb* teaches us to walk uprightly before God and man, the *square* to square our actions by the square of virtue, and the *level* to remember that we are travelling on the level of time to that undiscovered country—"that bourne from whence no traveler returns,"—so every implement of the operative art inculcates some moral precept, or typifies some Christian virtue. The highest morality and noblest philanthropy are illustrated in every stage of the Masonic life. Thus, its cardinal virtues are *prudence*, *fortitude*, *temperance* and *justice;* its motto is Brotherly Love, Relief and Truth. Its theological ladder, leading from Earth to Heaven, consists of three principal rounds, the first of which is "*Faith* in God," the second, the "*Hope* of immortality," and the third, "*Charity* towards all mankind,"—a creed, it seems to me, wide enough for the whole moral universe, and yet narrow enough to exclude the unworthy. We do not claim it as a strictly Christian institution, for its profession may be made and its principles be embraced by every faith, creed and sect that acknowledges a Supreme Being, who will reward virtue and punish vice. Yet Masonry inculcates an unceasing practice of all the Christian virtues, and exacts obedience to its fundamental precepts. The very badge we wear, that distinguishes us from the world, is emblematic of the innocence of an immaculate Saviour—the Lamb of God, whom we all, Christian, Jew or Mohammedan agree, has, either in the past or will in the future, make atonement for the sins of the world. Deprive us of faith in that atonement, and where is the hope impressed upon the heart of every Master Mason with awful solemnity, that "after life's fitful fever is over," and his body shall be consigned to the grave, he shall be *raised* by the power and strength of "the Lion of the tribe of Juda," to life and immortality.

Our Institution is founded on the Bible, which is its "Great Light;" without this great moral luminary we grope in darkness. Banish it from our Lodges, and our work ceases. It rests immovable upon our altars. It is the great controlling centre of the Masonic system. Remove it, and Masonry falls to the ground, just as the solar system would be thrown into wild disorder without the sun to regulate and govern the movements of the heavenly bodies. It is the very corner-stone of the superstructure upon which Masonry rests; and when it perishes, if such a thing were possible, Masonry must perish with it; but not till then. Our very Lodges are dedicated to two of the most eminent disciples of Christ—the Saints John—whom we are assured were equally eminent patrons of Masonry. Strange, then, that an Institution, founded on the Bible, whose very Lodges are dedicated to illustrious Apostles of Christ, whose principles inculcate an increasing practice of the Christian virtues, and which adopts the Bible as its "Great Light,"—"the rule of its faith and guide of its practice,"—should meet with determined opposition from Christians! Yet, in all ages, how much of the denunciation that is heaped upon it comes from the bosom of the Church, whose faithful handmaid it is!

POPULARITY OF MASONRY.

We have had before us for some weeks past a copy of the report of the committee on correspondence in the Grand Lodge of Iowa, adopted at its late annual communication. The report is from the pen of Brother W. B. Langridge, and is an able and interesting paper. We have marked several passages for a place in our pages, and shall give them as we can fine room. The following from the introductory remarks, is worthy of all acceptation :—

> From every quarter comes up the almost unanimous report of the success and advancement of the cause of Freemasonry. Every year it seems to be taking faster hold upon the sympathies and affections of the masses—and it is now, as your committee think, if not actually arrived at yet, hastening to its greatest danger. The rapid advance of the Order and the effort on the part of its friends to *popularize* it, are in the eyes of all careful observers, the immediate signs of its danger, if they are not themselves its causes. The Order of Templars only fell after it became popular and powerful—and the church itself is even in danger when all men speak well of it. Let us look to it then that we do not so work for advancement in the *growth* of Masonry, as to lose the strength attainable only by a close adherence to the laws of its being.

In this connection the following will not be out of place. The committee are reviewing the proceedings of the Grand Lodge of Illinois :—

> The number of Dispensations for new Lodges, issued by the Grand Master during the last year, reached the high figure of twentysix. Illinois is a great State, and is filling up with unexampled rapidity; but with some two hundred and fifty Lodges already in existence, and new ones increasing at this rate, how long will it be before every cross-road and mill-seat in the State will have its one or two weak Lodges, struggling, with low rates and open doors, to sustain a sickly existence by making Masons of every man, good, bad or indifferent, who will submit to the process? This, unfortunately, is no more true of Illinois than Iowa, and of almost every other western State, and we have no more disposition to find fault of our sister over the river than of ourselves. Masonry is fearfully popular, and if things go for a few years more at the rate they have for a few years past, we will need another whirlwind to winnow the mass. In this opinion we are glad to see that Grand Master Hibbard joins to some extent, for he says :—
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> "To the committees on Lodges under Dispensation, I would say, scrutinize *closely* the work of these Lodges, for *I know some have done very irregular work;* ascertain, if possible, the local and material to work upon of each Lodge, and if you find any one or more, in regard to which there is the least doubt as to their ability to do correct work or to live and prosper, so report them. There is more danger of our numbers increasing too rapidly than of diminishing."
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> This is as appropriate here as there; and we find, too, that there, as generally here, the committee paid no attention to the warning, but recommend that Charters issue to all, though they extended the favor to some "very reluctantly."

ABSENCE OF MASTER AND WARDENS.

The following case is from the report on correspondence in the Grand Lodge of Iowa, and may be of interest to our readers, notwithstanding we have had frequent occasion to notice the matter in our pages, and to point out what we esteem to be the duty of the members, in case of the absence of the Master and Wardens—namely, go home, and apply the remedy at the next election of officers :—

> The second case was one in which a Lodge was summoned to meet a certain evening, at which time neither Master nor Wardens appeared, when a Past Master took the seat, appointed Wardens for the evening, opened a Lodge on the third degree, and, without the records of the Lodge in their possession, proceeded to grant demits to themselves and others. On an appeal from the Master of the Lodge to the Grand Master, he, in accordance with the ancient constitution, declared the whole proceeding illegal and null, deciding "that the presence of a Master or a Warden is as essential to the forming and opening of a Lodge, or the transaction of business therein, as a Charter, a Bible, or a Square." Plainly true as this is, we know of a case occurring in one of the most intelligent Lodges of this jurisdiction, in which the Master and Wardens being absent from town, a Past Master took it on himself to open and work the Lodge, and was only prevented from doing so by the timely arrival of the Master; and was much astonished when told of his error. There is but one way to avoid these mistakes, and that is, by instructing the subordinates, and endeavoring to encourage a spirit of intelligent inquiry among the Brethren.

CAPTAIN BEM.

The following notice of the whereabouts and operations of this individual, is from the Iowa report on correspondence. The gentleman has been in Boston, and several of our Brethren in the city will probably find little difficulty in calling him to remembrance. Of the extent of his operations here we are not informed. The committee are noticing the doings of the Grand Lodge of Michigan, and say—

> Under the head of "Iowa" the report refers to the Captain Bem, who figures in our proceedings of last year, and reports his appearance at Detriot. During the past twelve months this "travelling Freemason" has been, we should judge, indefatigable in his efforts to favor the fraternity with the privilege of ministering to his necessities. Shortly after the last session of the Grand Lodge he was at Cedar Rapids. Again this spring he visited Muscatine. Between these two visits, we observed that he had visited the "sunny south" and beguiled our Brother Mackay

out of a first rate notice in the "editor's table" of the Masonic Quarterly. We would certainly wish the gallant Captain success, were it not that we had some doubt as to his character. At Rock Island, Davenport, Cedar Rapids and Charleston, he was Captain Bem—a brother of the distinguished Hungarian General of that name—but as he afterwards found out General Bem never had a brother, he changed it to Matchinski and claimed to be a brother-in-law, or some other relation, and in that name visited Muscatine this spring. Indeed, he seems to be so impressed with the force of the fact that "a good name is better than riches," that he keeps a supply of them to help him along. It is certainly one strong proof of the goodness, as it is of the verdancy, of Masons, that they will allow themselves to be fleeced by every travelling applicant who claims their aid. How long will it be before our Lodges learn that a professed traveller is a professed impostor. The only safe plan is to refuse assistance to all they do not know to be worthy, and then the trade of begging will die a natural death.

A PAST MASTER HAS NO PRIVILEGES IF HE PASS THE CHAIR IRREGULARLY.

If an English Master Mason, not having actually passed the chair of his Lodge, shall be exalted to the Royal Arch Degree in any other country, it will confer no additional rank in an English Craft Lodge, although he will have necessarily passed the chair as a preliminary step to the degree, nor will he be entitled to wear the apron and jewel of a Past Master; for the law distinctly provides that no Brother can possibly claim or enjoy the privileges of a Past Master until he has actually served the office of Worshipful Master for one complete year. It was customary before the Union, to instal every candidate for exaltation; and many Lodges were in the habit of passing certain Brethren for the simple purpose of giving them nominal rank; nor was their presence at a Lodge of installed Masters considered an intrusion. But no such claim would be recognized under our improved system of government, for the present laws are too stringent to admit of any such irregularities; and it is clear that a Royal Arch Mason, even though he be a Principal, (not having served his year as the Worshipful Master of a Craft Lodge,) cannot be entitled to any immunity which belongs to a Past Master, and to him alone; nor can he be allowed to witness the ceremony of installation, or to claim a right of *entrée* in Grand Lodge; for were he indiscreet enough to make the attempt, he would surely be rejected at the porch.—*Dr. Oliver.*

DECLARATION AT INSTALLATION.

At his installation the Master solemnly declares that he will execute the duties of the chair faithfully, zealously, impartially, and to the best of his ability; that he will not permit or suffer any deviation from the established landmarks of the Order; that he will not administer, nor cause to administered, any rite or ceremony that may be contrary to, or subversive of, our ancient institution; that he will maintain pure and inviolate the general principles and tenets of the Craft; that he will observe, and, so far as in his power lies, enforce obedience to those ancient rules and regulations to which he has given his consent; and that he will conscientiously perform his duty as a ruler in Masonry, and as Worshipful Master of the Lodge. This declaration is indispensable, as the honor, reputation, and welfare of the community will materially depend on the skill and ability with which this officer manages its concerns; whilst the happiness of the Brethren will be generally promoted by his zeal and assiduity.—*Dr. Oliver.*

Obituary.

BROTHER ASA BROOKS.

Blackstone, Nov. 23d, 1858.

At the Annual Communication of Blackstone River Lodge of Free and Accepted Masons, Nov. 16th, 1858, the following preamble and resolutions were unanimously adopted:—

Whereas it having pleased the Grand Master of the Universe to remove to that "bourn from whence no traveler returns," our late Brother Asa Brooks—therefore

Resolved, That in the death of our beloved Brother Asa Brooks, Blackstone River Lodge has lost one of its most faithful members.

Resolved, That we tender our deepest sympathy to the widow and friends of our departed Brother.

Resolved, That as a mark of our esteem for the deceased, the jewels of this Lodge be draped in mourning for the space of three months.

Resolved, That the Secretary furnish the family of our deceased Brother, with a copy of these resolutions, and that they be offered to the Freemasons' Monthly Magazine, and Woonsocket Patriot for publication.

Attest, J. P. Pillsbury, *Sec.*

BROTHER LYMAN HOWARD.

At a meeting of Meridian Lodge of Freemasons, held Oct. 23d, A. L. 5858, the following preamble and resolutions were adopted:—

Whereas it has pleased God to remove one of our Fraternity, Lyman Howard, thereby severing the tie which bound us together on earth; and inasmuch as our Brother was very near to us, made so by his social, brotherly and manly virtues, therefore

Resolved, That we feel the deepest sorrow in bidding adieu to our departed Brother, but feel a subdued pleasure in looking back to the many happy hours we have spent in his society; the many times we have been met by his cheerful smile, and cordial greeting.

Resolved, That we feel it our duty to bow with reverence and submission to this dispensation of Divine Power, with the consolation that the loss to us is gain to our Brother, who has gone to join that Celestial Lodge where the Grand Master of the Universe presides.

Resolved, That we tender to his widow and family our warmest sympathies in this, their bereavement, and commend them to Him from whom alone consolation cometh. To Him who is above all other friends, and who never deserts the afflicted.

Resolved, That a copy of this be placed on file and entered on the records of said Lodge. Also, that a copy be forwarded the editors of the Freemasons' Monthly Magazine, and the Natick Observer for publication.

Ambrose Sloper, *for Committee.*

MASONIC CHIT CHAT.

☞W. E. H., *Hillsboro', Ark.*—The three members engaged in the transaction referred to, ought to be arraigned before the Lodge of which they are members, and if the facts are found to be as stated by our correspondent, they should be expelled at once. No possible good can arise from a discussion of the case in our pages.

We would gladly send our correspondent the Nos. he wants to complete his volume, if we had them on hand. Should we hereafter obtain them they will be sent to his address.

☞A correspondent, under date Macon, Geo., Oct. 30, writes as follows :—" We have just closed a Grand Lodge Communication, which was fully attended, nearly every Lodge being represented by delegates, or their returns and dues. Twelve new Lodges were Chartered. Prosperity and peace and harmony reign among our Brotherhood. Our Masonic Female College is highly prosperous and attracts much attention and interest, even outside the Craft."

☞At the recent Annual Communication of the Grand Lodge of Illinois, the M. W. Ira W. Buck, M. D., was elected G. Master; F. M. Blair, D. G. M.; A. H. Kendall, S. G. W.; Silas C. Toler, J. G. W.; H. G. Reynolds, G. Sec.

☞To those of our friends and Brethren who may have outstanding debts, payment of taxes, land claims, or other business requireing the attention of faithful and competent agents, in Illinois, we take pleasure in recommending Messrs. Reynolds & Ross, attorneys-at-law, Springfield. Br. Reynolds is the present intelligent Grand Secretary of the Grand Lodge of Illinois, and is wholly reliable as a prompt business man.

Strong as are the principles which animate and have thus far sustained our Institution, a sound and healthy body is essential as a tenement for the occupancy of the pure spirit of Freemasonry. As the soul abandons the material body when it becomes corrupt, so will the spirit of Masonry abandon the Lodge when its members become unworthy.

☞We notice that some of our Grand Lodges are considering the expediency of "adopting some rule to meet the case of members who remove from the jurisdiction of their Lodge, and allow their dues to remain unpaid and accumulating for years." We should be under great obligations to them if they would, while their hand is in, adopt also a "rule to meet the case" of subscribers to Masonic periodicals, "who remove" to parts unknown, leaving the publishers to continue their publications, and "their dues to remain unpaid and accumulating for years." They are one and the same class of nominal Masons, and the sooner the Institution is rid of them the better for its reputation. The best way in both cases would doubtless be to publish them, and thus prevent their imposing upon others. We have quite a long list that we could contribute in this way—and may do so one of these days.

☞We notice a statement "going the rounds" of the papers, to the effect, that the Masonic Fraternity in the United States, numbers 183,833 members. On what authority this statement is made we are not informed, but from the fact, that there are thousands of Masons in the country, who are not members of any Lodge, and the precise number of whom cannot therefore be ascertained with any degree of certainty, the figures here given are to be received only as an approximation to the actual number. Our own opinion is that 250,000 would be nearer the truth.

Masonic Donation to Mount Vernon.—Mrs. Theodore Chase, Manager for Suffolk County, of the Mount Vernon Association, acknowledges the receipt of one hundred dollars, from St. Andrew's Lodge, in Boston, for the Mount Vernon Fund.

Officers of Monitor Lodge, Waltham.—M. A. Moore, M. D., W. Master; Henry Mullikin, S. W.; H. M. Britton, J. W.; J. H. Bowker, Tr.; T. W. Farnsworth, Sec.; J. G. Thayer, S. D.; C. H. Houghton, J. D.; William Gibbs, S. S.; Alonzo Bowers, J. S.; C. W. Fogg, Marshal; M. P. Alexander, Organist.

THE
FREEMASONS'
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THE RIGHT OF INSTRUCTION.

We had not supposed that there was any difference of opinion anywhere, in respect to the right of a Lodge to instruct its representatives in Grand Lodge; but the fact seems to be otherwise; and we learn from the proceedings of the Grand Lodge of Iowa, that the matter has been mooted, and the right doubted, in one of our most intelligent Grand Lodges. We may not understand the precise grounds on which this doubt is made to rest, but we are at a loss to conceive, in denying the right to instruct, what we are to do with the old regulation, that has been in existence since the earliest establishment of Lodges, as at present organized, and which, in clear and comprehensive terms, declares—and it is the declaration of a law of Masonry, older than the Masonic government of this country—that, "the majority of every particular Lodge, when congregated, not else, *shall have the privilege of giving instructions to their Master and Wardens.*" We should suppose such a regulation to be conclusive on the subject, coming as it does from the highest authority and from the remotest period of the written law of the Institution. And we doubt not that it will be generally conceded to be so by the great body of the Masons of this country, though there is a strong *penchant* at the present day, to disregard and set aside, as obsolete and useless, the old laws and customs of our fathers,—a danger that cannot be too strongly deprecated, nor too watchfully guarded against.

The subject is so satisfactorily discussed by the committee of the Grand Lodge of Iowa, in the following extract, that we need not pursue the argument further. But in explanation of what follows, it is proper to say, that at a late annual communication of the Grand Lodge of Mississippi, a matter came up for consideration, in the final disposition of which several members voted in the negative, *under instructions from their Lodges.* The committee of correspondence in the Grand Lodge of Connecticut, commenting on this, say—

> "It is very doubtful whether the officers of subordinate Lodges are in any manner bound by any instructions that may be given by their Lodges, as to what they shall vote for or against in the Grand Lodge. It should be borne in mind that the Master and Wardens of subordinate Lodges are, by inherent right, members of the Grand Lodge, and not merely the representatives of the Lodges. The Lodge cannot, by a vote to that effect, constitute either of these officers a representative in the Grand Lodge; nor can it by any action of its own, deprive its Master or Wardens of a right to a seat in the Grand Lodge. Now, if the Master or Wardens appear in the Grand Lodge by virtue of their inalienable right as members, what authority has the Lodge to instruct them how to act? They do not appear in the Grand Lodge as the *representatives* of another body, but as members of the governing body by virtue of their office. True, they are to look after the interest of their respective Lodges (of which, perhaps, in this sense, they may be termed the representatives,) not under instructions, but according to their own best judgment."

This may be all very true, but we find in the "general regulations, compiled first by Mr. Payne, Anno 1720," Article X., the following:—

> "X. The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned, and of the annual Grand Lodge, too; because their Master and Wardens are their *representatives*, and are supposed to speak their mind."

Some say that the "regulations" are less binding than the "charges"—that the latter are the unchangeable law, and the former the changeable, &c. We do not know how Brother Storer regards this, but to us the one is as much unalterable as the other, except where distinct provision is made for amendment. New regulations may be added, if not inconsistent with the old; but the old, and especially those describing the manner of the formation of Grand and subordinate Lodges, although not, perhaps, in their nature unchangeable, yet having been the custom ever since the formation of Grand Lodges (as now held) in 1717, and having since been acquiesced in by all Grand Bodies, and by the fraternity everywhere, they have grown into the character of landmarks, and therefore become unchangeable. But admitting that these regulations are mere local laws, and not binding, where do we arrive? Then the only laws for the formation and government of Grand Lodges, outside of their own local laws, are set aside, and we have nothing to appeal to. Again, this regulation was adopted when the Grand Lodge was itself organized in its present form, and Masters and Wardens are not *inherently* the representatives of their Lodges, but so only by positive law and agreement. All Masons were originally (which is, in this case, the origin of *inherent* right, as we take it) by *inherent* right, members of the Grand Lodge, and were compelled to be present, if summoned and within suitable distance. At the re-organization in 1717, the Lodges agreed, for convenience sake, to restrict the Grand Lodge to their officers, and to make them their representatives, and out of this grew this regulation compiled three years later; it has since obtained universally, and it is too late now to change it. This doctrine, however, is only another form of that ever-present desire to centralize power in the Grand Lodge by wresting it from the subordinates, to whom it rightfully belongs. The Master possesses unlimited power in his Lodge; the Warden, occupying the East, in the absence of the Master, assumes that power; otherwise he is no greater than a private member—when they, united, meet in Grand Lodge, they do so, not by inherent right, but by special law and as the delegated representatives of their Lodges, and the moment they deny that relation, they usurp undue authority, if they do not unseat themselves, as the same law which gives them the seat makes them only representatives while there.

"REMOVE NOT THE LANDMARKS."

We regret to say, that there seems to be, growing up among the Brethren in many parts of our country, a disposition to over-ride and abjure, as obsolete and worthless, many of those old usages and laws and practices, which have come down to us from remote antiquity, and which alone distinguish our Institution from most of the ephemeral associations of the day. The finger-marks of change and innovation, are becoming quite too manifest, not only in our private Lodges, but in our Grand Lodges, and other governing bodies, either for their own good or the safety and welfare of the Craft. Progress in the right direction, may not be objectionable; but rebellion, disregard of authority and obligation, the overthrow of ancient forms and usages and laws, is not progress, but radicalism, revolution, and destruction. Admit the right of any power to change the ceremonies, the laws, or the customs of our Institution, and we give up that which alone can preserve its unity, and consequent value and usefulness as a cosmopolitan fraternity. Change the character of any of its essentials, of any of its distinctive peculiarities—marks by which it is recognized the world over—and it ceases to be Masonry. If we would continue it, it must be preserved in its entirety. We cannot rob it of its grey locks and antique dress, and call it Masonry. We cannot modernize and adapt it to the taste and fashion of the times, without destroying it. It must exist as it is, or not at all. As we have received it, so every good Mason is under the highest obligations to preserve and transmit it, in all the integrity of its laws, its ceremonies, customs and usages, to his successors. The command—"remove not the ancient landmarks thy fathers have set"—is the law of our safety as a universal fraternity, though it would seem to have lost much of its influence, or to have fallen into disfavor, as a rule of Masonic legislation. Within the last few years many strange doctrines have been enunciated, and heretofore unwritten theories of government and law promulgated, in quarters to which we had long been accustomed to look for sound judgments and conservative measures. But nowhere have we met with an example more to be regretted, or more dangerous as a precedent, than the case noticed in the following extract from the report of the committee of correspondence of the Grand Lodge of Iowa. The committee, in commenting on the doings of the Grand Lodge of Inidana, say—

The Grand Master urges upon their Grand Lodge the necessity of adopting some new regulations for the trial of the Grand Master and Masters of subordinate Lodges, by the Lodges of which they are members, "for acts not connected with their official duties." He cites instances in which he was called on as Grand Master to reform abuses in subordinate Lodges, but which he declined to do, preferring to leave them until the meeting of the Grand Lodge. In one instance he "received an urgent solicitation from a portion of the members of a Lodge to do something to relieve them of a Master who was committing such acts of gross immorality as were fast bringing the Lodge, and in some respects the whole fraternity, into disgrace and contempt." In another case the officers of a Lodge were complained of as being entirely unable to work—"too grossly ignorant and careless to be able to confer the first degree," &c. And in yet another, in which a Lodge was disobeying the laws and edicts of the Grand Lodge, by making Masons of unworthy persons, &c. To all these the Grand Master replied that he could not interfere—the Grand Lodge had to try Masters of Lodges, he "had no remedy equal to the cure of such a complaint," and "was not in the habit of dictating to subordinate Lodges as to whom they should receive," &c.*

In view of these difficulties and others of similar nature, the Grand Master of Indiana proposed to make the Masters of Lodges and Grand Masters, in that jurisdiction, *subject to the discipline of their own Lodges!!* The Grand Lodge referred the subject to a committee who reported resolutions in compliance with the recommendation of the Grand Master, and the matter lies over for one year, when it will come up, and, we fear, be adopted.

Perhaps we may lay ourselves liable to the charge of interfering with "local regulations," if we should say anything approving or disapproving the action of the Grand Lodge of Indiana in this matter; but as this is one of those *local affairs of a general nature* of which we have spoken heretofore, we must be allowed to protest most emphatically against the adoption of any such new regulations or the setting up of any such new customs.

The Master of the Lodge is not, and cannot be made, its creature. His rights and prerogatives are older than Grand. They are as old as the Order itself, and if anything might be thought firm, any thing established, we might have supposed they would be. Brother Mackey says on this subject:—

"For no misdemeanor, however great, can the Master be tried by his Lodge, for as no one [except the Grand Master or his Deputy] has a right to preside there in his presence except himself, it would be absurd to suppose that he could sit as judge

in his own case. This is the decision that has been made on the subject by every Grand Lodge in the United States that has entertained the question, and it may be now considered as settled."

But suppose the Grand Lodge of Indiana should decide that a Lodge may, by a mere presentation of charges, degrade its Master and arraign him at its bar, (rendering him liable to be arrested in his course and the Lodge disorganized, as may suit the whim or malice of any one,) of what effect will it be? The Master can—nay, under his installation oath, *must*—refuse to entertain it, and if the Lodge persist, he must close it, take the Charter into his keeping, and refuse to allow it to be opened again during his term of office; and for such conduct he would find ample justification in the obligation entered into at his installation.

The proposition to degrade the Grand Master is so much the more open to these objections, as he is higher than the Master of a subordinate Lodge. Suppose he were guilty of any crime you please, and were summoned to appear before his Lodge. He does so, and instantly, by his right (as set forth in the first of the old regulations,) takes his seat as the presiding officer and arrests the Charter. What can be done? Will you bring him before the Grand Lodge for contumacy? He is co-ordinate in power with the Grand Lodge, existed before it, and is independent of it. You cannot depose him—you cannot degrade him; and any G. Master who would suffer his prerogative to be touched thus rashly, would deserve and receive the blame of every right-thinking Mason. The whole matter is wrong, rash and useless. The old rule is the right one: let the Grand Master freely, fearlessly and affectionately use his power to govern the subordinate Lodges, not merely as the presiding officer of his Grand Lodge while in session, but as the "Grand Master of Masons" during the term of his office; and let subordinate Lodges be careful to elect proper officers, and there will be no need of such legislation.*

NON-AFFILIATED MASONS.

A CORRESPONDENT asks—"If a non-affiliated Mason is entitled to participate in the Charity Fund of the Order?"

Non-affiliated Masons can have no *claim* upon any private fund, to which they are not and never have been contributors. The purpose of such a fund is the relief of the parties with whom it originated, and of their successors, by whom it is maintained. To distribute it promiscuously among the needy, or to recognize any claim upon it, as a general charity, would therefore be an act of injustice towards those to whose generous impulses its existence is due, and by whose liberality its wants era regularly and systematically supplied.

By the "charity fund of the Order," we suppose our correspondent to mean the charity funds of the Lodges, the Order in this country having no general fund, as in England; unless indeed the specific funds which many of the Grand Lodges have set apart for charitable purposes, may be so considered. These funds do, in a measure, constitute a general charity, and inasmuch as they are usually made up by taxation, or assessment, on the initiates, without reference to any other than their general relations as members of the Fraternity, non-affiliated Masons may, perhaps, be entitled to assistance from them. But in respect to the charity funds of the Lodges, the case stands somewhat differently. Here the charity fund is the accumulation of direct quarterly or annual assessments upon the members, individually, or it is a per centage of the actual earnings of the Lodge, set apart for the benefit of its members. It is therefore a private fund of the Lodge, to which each member contributes his just proportion, and on which none other than members can have any proper *claim*, though it is presumed that relief from it would rarely be withheld, in any deserving case. Still, such relief would be a voluntary contribution of the Lodge, rather than the recognition of any *claim* on the part of the petitioner. We can conceive that a qualified claim might be urged by one who had been initiated in the Lodge, and thereby contributed to its charity fund, though his relation to the Fraternity should be that of a non-affiliated Brother; but even in such a case the claim could not be urged with much frequency or force.

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*Our Brother entertained very singular ideas of his duty and powers.

*The regulation as proposed by the Grand Master, was adopted in June last, and is therefore the law of Indiana. It should be repealed at once.

The indigent non-affiliated Brother is not however to be turned off unrelieved, simply on account of his non-affiliation. He may be derelict in duty and an unprofitable Brother; yet, not having been lawfully cast off as unworthy, he is to be recognized as a Mason; and such recognition carries with it claims, charitable and personal, which no true Mason or Masonic Lodge can disregard and preserve its own integrity. One wrong affords no justification for another; neither does neglect of his duty in the matter of affiliation by an unfortunate Brother, absolve us from our obligations to him, contracted at his admission, not into membership with a particular Lodge, but into the higher and broader fellowship of the whole Fraternity. He may have no claim upon the Lodge as such, because he has contributed neither by his labors nor his means to its support, nor to the increase of its charity fund; but he has a claim upon its members as Masons, bound to contribute to the relief of a worthy Brother, as his necessities may require and their ability allow. This distinction is important, and must not be overlooked, in considering the necessities of an indigent Brother. If we cannot vote him the funds of the Lodge, we can do that which was the practice of our fathers, before the institution of Lodges as they at present exist, or the establishment of charity funds, and take up a collection—"pass round the hat," as in olden times—for his benefit. This is our duty.

EX-GOV. WM. SCHLEY, OF GEORGIA.

This distinguished citizen and eminent Mason, died at his residence in Augusta, Geo., on the 20th November last, aged 72 years.

Gov. Schley was born in the city of Frederick, in the State of Maryland, but removed to Louisville, Ky., at an early age, and from thence to Augusta, Geo., where he has resided for something more than a half century, and where he has held many important public positions, as Judge of the Superior Court for the Middle Circuit, member of the State Legislature, member of Congress, and finally, in 1835, Governor of the State. The Bar of Richmond County, with which the deceased was most intimately identified in his legal profession, speak of him as having been "distinguished at the Bar for assiduity, energy and ability in the conduct of causes committed to his care; on the bench, for extensive and accurate legal lore, for dignity, impartiality and firmness; in the legislative halls of Georgia, and of the Union, for uncompromising devotion to the interests of his immediate constituents, and a catholic patriotism that recognised all rightful claims upon his statesmanship; in the Executive chair of our State, for '*wisdom, justice and moderation*,' and in all the relations of life, for public spirit and integrity unquestioned and unquestionable, has lain him down to sleep with his fathers. He fills a grave honored by the memories of a well spent life, lengthened by a gracious Providence to the full span of three score years and ten."

Our Brother was elected Grand Master of the Grand Lodge of Georgia in 1827, and held the office for a long series of years, when he declined a re-election. He was at the time filling the chair of the G. Chapter of the State, to which place he was elected in 1822 (at the first organization of the body,) and continued to hold it, in obedience to the urgent wishes of his Companions, until 1847, when he peremptorily declined it, and the Hon. Wm. T. Gould, of Augusta, was elected to succeed him. He was one of the bright and shining lights of our Order while living, and in his death he has left us the fragrance of a good name and the cheering influence of an upright and honorable life.

MOUNT TABOR LODGE, EAST BOSTON.

This Lodge, in connection with Baalbec Lodge and St. John's Chapter, have recently constructed and fitted up a new Lodge-room, which is one of the neatest and most convenient that has yet been constructed in the vicinity; the ante-rooms are very large and appropriately situated; there is a space between the walls of the main hall and those of the building, by which they are enabled to have the room well ventilated, at the same time they are shut out from the outside noise and confusion; this space is made available for storing the furniture of the Lodge or Chapter when not in use, and is accessible by a door in the rear of the Senior Warden, which can be raised to any height by being balanced by weights. The ceiling of the room and walls are frescoed and painted with the emblems of the Order, and the concavity of the ceiling represents the heavens, with the Sun, Moon, Stars and Comet.

Friday evening, the 3d of December, was made the occasion of a very pretty incident; the wives and daughters of the members, anxious to contribute towards beautifying this Temple, had procured a very beautiful Banner, painted by that well known artist, Brother Savory, in his usual tasteful and elegant style, and the ladies had determined on this evening to surprise the members by a formal presentation; as few, except the Master, who called the meeting, had any notice of what was doing, or to be done, upon the entrance of the ladies, they were taken entirely by surprise. The Banner was borne by a young lad and supported by two young ladies clothed in white. After advancing in front of the Chair, one of them, Miss Fanny B. Brigham, delivered the Banner, with a neat and appropriate speech, which was given in a very distinct voice and in a beautiful manner. The W. Master responded in some very appropriate remarks; at the close of which, the following Ode, written for the occasion, by J. K. Hall, Esq., W. Master of John Abbot Lodge, Somerville, was sung by Frank A. Hall, Esq., in a manner which elicited unqualified praise from the members and visitors present. A collation closed the entertaining ceremonies of the evening:—

Welcome to our hearts and hall,
Mothers, Daughters, Sisters all,
And dearer ties we here recall,
In true and faithful wives.

Thou this Temple dost adorn,
With Beauty radiant as the morn,
Without thy smiles, sad and forlorn
Would pass our mortal lives.

From thy hands this Banner bright
Shall shed upon our Lodge that light,
Which from bright eyes beams here to-night,
And cheers each Brother's heart.

And as thy influence nerved each hand,
Who fought for this our native land,
So may it strengthen this our band
'Gainst foes who would us part.

And though no warlike banner here
Demands the aid of sword or spear,
Yet this has precepts we revere,
More powerful than the sword.

And while our Temple here in thee,
Its long lost pillar thus may see,
Our broken column yet shall be
By Woman's smile restored.

This structure here we raise in vain,
On Wisdom, Strength, those pillars twain,
If Beauty's pillar lost remain,
Our efforts here would fail.

But cheered by Woman's heart and hand,
Our Temple here shall firmly stand,
And Brothers all throughout our land,
HER efforts gladly hail.

FAREWELL TO THE TEMPLE.

Boston, November 3, 1858.

Bro. Moore—

Dear Sir—The enclosed lines, written in a moment when my thoughts wandered around that spot where we so often have met, I send, thinking that perhaps they may be found worthy to occupy a place in your publication.

Fraternally yours,

William D. Stratton, *W. M. Mt. Horeb Lodge, Woburn.*

Farewell to the spot where for years we've assembled,
And heard in their beauty the duties of life,—
Farewell to the spot which has truly resembled
A haven of peace midst the wild waves of strife.

Farewell to the spot where the sound of the gavel
Has summoned the Craft to their labors of love;
Where many have learned the true pathway to travel,
Which will lead them at last to the Grand Lodge above.

Farewell thou loved Temple, no more in life's journey
Shall we meet 'neath thy dome, to work by the Square,
No more shall Sir Knights, armed for Masonry's tourney,
Awaken thy echos now slumbering there.

Farewell thou loved homestead, the place where so often
We've listened to counsel from lips of the wise;
Though we leave thee in sorrow, yet still time may soften
The pain which it causes to sever old ties.

MASONIC PROGRESS.*

It is a remarkable, but no less undeniable fact, that Masonic progress has ever been identified with the advancement of civilization. Their march has been together—hand-in-hand. Ignorance and superstition are as strongly opposed to the genius of Masonry as light is opposed to darkness; they cannot exist together. The history of Masonry will show that in proportion as the world has progressed in the arts and sciences, and in the diffusion of knowledge, so has Masonry flourished. When the world has groped in mental darkness and ignorance, Masonry has pined. In the medieval ages, that midnight of the world's history, when mawkish superstition brooded over the human mind, and infatuated bigotry denied the glorious truths of science to the masses, they found a safe and welcome repository in the few Lodges that escaped the intolerance of the times. When the first faint streak of light broke upon the dark horizon of the mind, indicating the dawn of civilization, Masonry was at her post awaiting the drum beat that was to signalize the onward progress of the world in its intellectual destiny; and when these streaks of light paled before the meridian sun of the Reformation,

"Splendoring o'er the realms of night,"

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*By Bro. J. W. Latimer—Address at Waco, Texas.

and pouring its glorious flood of light upon the benighted earth, it shone upon a serried little host of warriors, bearing many a mark of the struggle with darkness and superstition, but flushed with victory and marching on to new conquests; and in its van was the ensign of the Mystic Brotherhood. From that time till now it has sounded no retreat, called no halt; but onward, has been its watchword. It has been the forerunner or constant attendant of progress. Wherever enterprise has penetrated, there it has gone; wherever society has planted its standard, there it has erected its altar. Until now, in every hemisphere, in every civilized country, in every belting zone of the earth, in the remote islands of the ocean, its all-pervading spirit is found. No isothermal laws apply to it. In every climate it flourishes. It grows wherever humanity calls for offices of kindness, or wherever civilization opens fields for its culture. Look at its history in this State;* it is but the history of the growth and advancement of the State. As we have increased in number and progressed in the industrial and humanizing pursuits of life, so has Masonry prospered. As we have extended our frontier further into the domain of the wilderness, planted the outposts of society further westward, Masonry has erected her tabernacles there, bearing her full share in the great work of subduing the virgin soil, and reclaiming a vast empire from waste and idleness, and adding it to the aggregate wealth of the country. There is still a goodly land for us to go up and possess. A gracious Providence has been bountiful to us far beyond our merit. A magnificent heritage remains to be peopled. A vast territory on the West is awaiting to be gladdened by the busy hum of industry, and embellished by the transforming hand of Art. A fair region of virgin beauty and fertility spreads out before us, towards which a mighty tide of life, energy and enterprise is tending. The budding rose of that wilderness of promise will soon blossom and shed its fragrance on busy and prosperous communities. *Our* tents will be pitched there, and among the earliest pioneers will be Craftsmen. Already numbering our Lodges by hundreds and our members by thousands, what will they be when this empire, more glorious in extent and beauty than Columbus dreamed of when his eyes first beheld the shores of this continent, shall be subdued and brought under the sway of civilization. Aye, there is no limit to American progress—no barrier to American will and energy.

Look, for example, at the spot upon which we stand. This beautiful valley, decked even in mid-winter in her holiday suit of gaiety—spreading out before us in loveliness and beauty, fertile as the famed Vega, that unfolded its charms to the kindling eye of the Moor of Granada—with its teeming life, industry and trade,—its churches and school-houses—its rolling river—its fair women and brave men—was, but ten years ago,—one short decade in the life of man—the hunting ground of the savage. Here stood his wigwam. Here his council fires blazed, and here his untutored mind worshipped an unknown Great Spirit, as devoutly, no doubt, as we worship the true and living God. He was the undisputed monarch of this realm, and no King or protentate ever swayed a fairer. He had no written revelation from his Deity, but saw Him in the blazing

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*Texas.

sun, and twinkling stars; dwelt with Him in the grandeur of Nature's works, and heard His voice in the mutterings of His thunder and the rushing of His floods. But "Othello's occupation's gone." Civilization has invaded his empire. Room, room, for the pale face! Before this inexorable cry he has been crowded further West. But still the cry pursues him. Farther West! He is climbing the Rocky Mountains. When he gains their loftiest summits he will look back upon the fair domain from which he has been driven, and, like Boabdil, the last of the Moorish Kings, when driven from his country, and the halls of his ancestors, he looked back from an eminence, upon the lofty turrets of the Alhambra, bathed in the light of the setting sun, and saw the hosts of Ferdinand and Isabella, all clad in armor and glittering in steel, defiling through the silent streets of his capital—like him, he will heave a "last sigh," and turn his back upon his country forever. But the restless spirit of Destiny and Progress pursues him still. It hurries him on until he stands upon the shores of the Great Western Ocean, and as the luminary of the day sinks in that waste of waters, the once proud proprietor of this boundless continent will sink to rise no more.

MASONIC CHARITY.

The Masonic virtue most challenging our admiration, is CHARITY; that charity that

> "Grasps the whole world of reason, life and sense,
> In one close system of Benevolence."

It is in the practice of this noble attribute of our nature that Masonry stands pre-eminent. It is true, there are other eleemosynary institutions of recent origin, that dispense Charity liberally and with more ostentation than we; but Masonry was the great originator of the great idea of organized Charity. She was the inventor of the Heaven-born thought. She filed her *caveat* in the Court of humanity, long, long centuries age, and has letters patent of Benevolence. She is regularly ordained as the ministering genius of distress—ordained by the hands of orphanage that rises up and calls her blessed! She has been baptized in the glorious profession of relief—baptized in the grateful tears of widowhood which she has comforted. In this mission she can have no rival. All others must follow in her track at a far distance.

How blessed is Charity! Proud man, in your home of ease, surrounded by all that wealth can bestow or appetite desire, with your heaps of glittering gold and your broad acres, luxuriating in the comforts of your princely palace, you little heed the howlings of the wintry blast and the peltings of the pitiless storm without. But remember that your gold and your broad acres are held in trust, for noble uses, and that a strict stewardship will be required of them at your hands. Remember that the wretched being, who stands shivering at your door, crouching beneath the fury of the tempest, is your brother, bound to you by the ties of a common humanity. His garments are tattered in shreds, and on the haggard lineaments of his face squalid want has left his furrows, and despair has written his blistering lines of anguish. His lot may once have been as happy, if not as proud as yours. In a little cottage,

" ———— on the sunless side
Of a romantic mountain, forest crowned,"

smiling through clustering vines, and draped in blushing flowers, he was the lord of a happy home. A fair and tender being whom he " permitted not the winds of summer to visit too roughly," blessed him with her love, and made him the father of her children. "The prattle of happy children was in that quiet household, and sweeter to him than the melody of the brook that rippled by his door was the glad music of their sportive voices."

"For him light labor spread her wholesome store,
Just gave what life required, and gave no more;
His best companions, innocence and health,
And his best wishes ignorance of wealth."

But misfortune, that may knock too soon at your door, invaded the little Eden. That hearth is desolate. The vines no longer clamber up the little cottage, but shades and clouds, and gloom rest upon it. The flowers shed their odors and waste their sweetness on a desert air, and Heaven distils its dews on a ruined waste. His little household sleep in the graveyard, where want hurried and forced charity has consigned them; and he a *man*, with a big heart and noble aspirations in his bosom, once happy and independent, but now wretched and perishing, stands pleading piteously at your door for shelter and succor.

To render relief, not only to such but to every form and type of human distress, is a part of the high mission of Masonry. It is an Institution of aggregated charities. It is humanity consolidated,—benevolence systematized,—relief organized,—sympathy impersonated. Our Fraternity is a noble band, whose profession it is to smooth the asperities of life's journey—to afford mutual assistance in the hour of distress—to counsel a Brother in his perplexity, console him in his bereavement, uphold him in his trial, and protect him in his need. Genuine Masonry is not partial or selfish in its active benevolence. It is generous in its spirit—universal in its application. Wherever sorrow heaves its sigh, there should its consolation be offered; wherever distress unfolds its wants, there should it be ready to extend relief.—*Latimer.*

THE WORK OF MASONRY.

As SPECULATIVE MASONS, we are engaged in erecting a moral and spiritual building. It is a work of great responsibility. It is not for time but for eternity. The splendid edifice that stood on the brow of Moriah, erected by our Brethren, perished long centuries ago. Not one stone of the great fabric rests upon another. Arch and architecture have fallen. Its walls are broken; its colonades crumbled into dust, and all its ornaments are scattered. The temple upon which we are engaged is imperishable—it is not to crumble and decay; no mouldering damps or corroding vapors are to mar its beauties; but in fadeless glory and perennial brightness it is to endure through the ages of eternity. It is a building fitted for our dwelling, when translated to that New Jerusalem, whose walls are of jasper, whose streets are of pure gold, whose foundations are garnished with all manner of precious stones, whose light is the glory of God and the Lamb, and where nothing entereth that defileth, or worketh abomination. Then let its foundations be laid deep and wide. Let it be planned in *Wisdom*, rise in *Strength* and stand in *Beauty*.

WHO ARE MASONS?

THE very flower of Earth's chivalry—the pride of manhood—the aristocracy of nature in every age, have enlisted under our banners. We have examples, bright and glorious, at home. There is a name, not our's alone, but the world's, more deeply enshrined in our hearts than all others—he who led our bleeding and fainting armies through the wars of Independence, and guided us safely in the more pleasant paths of peace—wise in council as he was terrible in war—noble in heart as he was in intellect—whose illustrious character towers up in the world, a mountain of light and glory,—a beacon in the expanse of time to the nations—the model and type of human grandeur—our venerated Brother—GEORGE WASHINGTON. I point you, also, to a zealous and devoted Mason, in that illustrious Frenchman, who, in the vigor of youth, threw aside heriditary title, station, rank and princely honors, and dedicated his fortune and blood to our cause,—the Marquis de Lafayette. I point you to a Past Grand Master of Tennessee, the hero-statesman, the man of iron will and nerve of steel, whose name thrills through every American heart, second only to that of Washington—Andrew Jackson. I point you to a Past Grand Master of Kentucky, the Cicero of modern times, whose silvery voice echoed in heavenly tones through the Senate chamber, and melted every heart with the magic of its eloquence—glorious Henry Clay. I might point you to illustrious names of every age and every country,—to warriors, statesmen, poets and philosophers, whose names are recorded on our rolls, and who gloried in our profession.

MILITARY LODGES.

THE warrants for Military Lodges are necessarily erratic, travelling from place to place with every removal of the regiment to which they are attached; and instances have occurred where they have been abstracted by the Tyler, or other serving Brother, to whose custody they have been entrusted *en route*; and under their presumed sanction, Lodges have been surreptitiously opened in unauthorized places, as was the case in 1783, when an irregular meeting was convened under the warrant of the Royal Military Lodge (stationed at Woolwich) in the King's Bench prison, where the Worshipful Master, being incarcerated for debt, raised some Brethren to the third degree; and, being called on by the Grand Lodge to answer for his conduct, he replied that, as the Lodge was held under the authority of one of those itinerant warrants which move with the regiment, he judged that wherever he might be, as the Worshipful Master, he had a right to hold Lodges and make Masons; but he further pleaded, that he had been recently convinced of his error by a hint that the Grand Lodge might take umbrage at such a proceeding, and therefore he had not called another Lodge, nor was it his intention so to do. The Grand Lodge, however, in order to show that such irregular Lodges were illegal, and totally discountenanced by the rulers of the Craft, refused to accept the apology, and not only erased the offending Lodge from the list, but resolved, "that it is inconsistent with the principles of the Order for any Freemason's Lodge to be held for the purposes of making, passing, or raising Brothers in any prison or place of confinement." By such desultory and unauthorized practices, for which those itinerant warrants appear to offer great facilities, unqualified persons would be enabled to procure initiation for unworthy considerations, and a door be thus opened to every species of irregularity. The Grand Lodge, therefore, impressed with a correct idea of the great abuses to which the indiscriminate concession of such itinerant warrants may lead, has wisely ordained that, in future, the Military Lodges shall be strictly limited to the purposes for which the warrants were professedly granted; and no new Lodge shall, under any circumstances, be established in a regiment without the concurrence, in writing, of the commanding officer. And further, the Worshipful Master of any such Lodge is prohibited from initiating any person whatever into Masonry except he be a military man, and have attained some rank in the army above that of a private soldier; for the latter can only be admitted (as serving Brethren) by an especial licence from the Grand Master. —*Oliver's Masonic Jurisprudence.*

REMARKS ON THE HISTORICAL SCRIPTURES.

THE intricacy of names and dates in the Historical Scriptures, especially as connected with the Royal Arch Degree in Masonry, is attended with great difficulty to general readers. We will here describe the succession of the sovereign princes referred to. On the destruction of the Asyrian and Hebrew monarchies, the great ruling powers of Asia were the Babylonians and the Medes. The former were paramount over the countries west of the Tigris, and the latter over those to the east of the same river. This was the state of affairs when Cyrus was born: his father was a Persian, and his mother, Mandane, the daughter of Astyages, king of Media (the Ahasuerus of Daniel.) Cyrus was distinguished in his youth for his noble qualities and successful enterprises; he married the daughter of his uncle Cyaxares ("Darius the Mede,") and when Astyages died and Cyaxares became king, Cyrus had such ascendancy over his uncle that he became the ruler of the empire. At the head of an army of Medes and Persians he overthrew Evil-Merodach, king of Babylon, the successor of Nebuchadnezzar, who was succeeded as king of Babylon by Belshazzar, at whose death, on the night Daniel interpreted the writing on the wall, Cyaxares (Darius the Mede) succeeded presently to the throne. The prophet Daniel was

high in favor with this prince, who died B. C. 551. A usurper now took possession of the throne, until Cyrus, returning from the western wars, laid siege to Babylon, which withstood his attacks for two years, but eventually was taken by stratagem. Cyrus after this reigned seven years, and issued the edict for the return of the great body of Jews to their own land. This prince appears always to have treated the Hebrews with great kindness and consideration. He has honorable notice in the Holy Scriptures. At his death, Cambyses became king. This monarch conquered Egypt, and, offended by the superstition of the inhabitants, destroyed their god Apis, and plundered their temples. He has been termed a madman, but for what reason it is difficult to understand, since his great enterprises were successful. In allusion to the supposed overwhelming of a part of this monarch's forces in a simoom, Darwin observes, in the true "Cambyses vein:"—

> "Onward, resistless, rolls the infuriate surge,
> Clouds follow clouds, and mountains mountains urge;
> Wave over wave the driving desert swims,
> Bursts o'er their heads, inhumes their struggling limbs;
> Man mounts on man, on camels camels rush,
> Hosts march o'er hosts, and nations nations crush;
> Wheeling in air the winged islands fall,
> And one great earthy ocean covers all!
> Then ceas'd the storm,—night bow'd his Ethiop brow
> To earth, and listen'd to the groans below;
> Grim horror shook,—awhile the living hell
> Heaved with convulsive throes—and all was still!"

Cambyses died B. C. 521 He left no issue to succeed him, and his throne was usurped by the Magi, but after a time Darius Hystaspes, a noble Persian, became king. He was a wise and powerful monarch, and established on a firm basis the vast empire which Cyrus had conquered. He favored the Jews, and it was in the seventh year of his reign that the second temple was finished. He was succeeded by Xerxes, the king who invaded Greece. He it is who is mentioned in Ezra iv., 6, "In the reign of Ahasuerus wrote they (the hired counsellors) unto him an accusation against the inhabitants of Jerusalem." Josephus tells us that he confirmed the Jews in all the privileges granted by his father, and even gave them the Samaritan tribute for the service of the temple.

His successor was Artaxerxes Longimanus—the Artaxerxes of Ezra and Nehemiah, and the Ahasuerus of Esther. Nehemiah was held on high favor by this monarch; he says, chap. iii., 11, "For he was the king's cupbearer," which is always mentioned by ancient writers as a highly confidential and honorable office, the bearer enjoying peculiar opportunities of access to the king. He received the appointment of governor of Judea, and had permission to rebuild the walls and towers of Jerusalem, and during the twelve years of his government, he disbursed large sums in this work. The office he had enjoyed had doubtless enabled him to accumulate wealth. He afterwards returned to Persia, his old master being still alive, and then, after a short period, had Artaxerxes's permission to return to Jerusalem. The king died B. C. 423, and was succeeded by Darius Nothus, "Darius the Persian," of Nehemiah, xii. 22.

JOSEPH II. ON FREEMASONRY.

The Emperor Joseph II., of Austria, succeeded to the imperial throne in 1765, but did not acquire independent authority until the death of his mother, the famous Maria Theresa, in 1780. Joseph's political opinions were far in advance of his time, and indeed have been supposed to contribute in an indirect manner to the development of the revolution in France. He effected numerous changes in the system of government in his own dominions, some which were unsuited to the circumstances of the times; but the majority were reforms, displaying wisdom and benevolence. It was this monarch who first tolerated all denominations of Christians in Catholic Austria: the condition of his Jewish subjects also received his attention, and their civil rights to a certain extent were recognized by the emperor. He was not uniformly successful in accomplishing the objects of his policy; his interference with religious ordinances in Flanders, which he considered to be useless, bigoted and obstructive, eventually cost him his Belgian dominions.

In the year 1786, great indignation and alarm were excited amongst the priestly party in Austria, by the spread of the Illuminati and kindred secret societies which were accused (whether justly or not) of propagating doctrines tending to the overthrow of the altar and the throne. By the ultra Catholics the society of Freemasons was denounced as participating in the worst errors, and even crimes, of the revolutionary propaganda; and petitions were by the former, addressed to the emperor, demanding the suppression of the Order as subversive of all order and religion. Joseph II., however, far from countenancing in the slightest degree the bigoted and obviously unprincipled designs of the papal party, as exhibited in these one-sided counsels, after mature deliberation, issued a decree evincing a spirit of discerning and paternal interest, in what he rightly considered it to be a highly deserving and loyal class of his subjects:—

"DECREE.

"Joseph II., by the grace of God, &c.

"The Freemasons of my dominions are so numerous, that there is now scarcely a village in which we do not find a Lodge; it is, therefore, an imperative necessity to establish order for their continuance.

"I am not acquainted with their secrets, never having had curiosity enough to penetrate them; it is sufficient for me to know that they always do some good; they sustain the poor, and cultivate and protect literature. But as the security of the state and of good order demand that we should not leave the people entirely to themselves, I propose to take Freemasonry under my protection, and give it my especial favor (if the Masons conduct themselves well,) subject to the following conditions:—

"1. There shall not be in the capital but one, two or three Lodges, if it be possible in them to receive all the Brethren; at the utmost three. In cities which are the seats of provincial governments, one, two or three Lodges. In provincial towns where there is no resident governor, Lodges are strictly forbidden, and any innkeeper who allows a meeting at his house shall be rigorously punished.

"2. Lists of the Lodges, with the names of their members, and days of meeting, correctly described, are to be sent to the government; and every three months an exact account must be rendered of all the members who have been received into the Lodge, and of those who have left it. Likewise must be forwarded particulars of the titles, dignities and grades, which each holds in the Lodge.

"3. The name of the Master of the Lodge must annually be returned to the government.

"In return for their compliance with the ordinance, the government accords to the Freemasons welcome, protection and liberty; leaving entirely to their own direction the control of their members and their constitutions. The government will not attempt to penetrate into their mysteries.

"Following these directions, the Order of Freemasons, in which body are comprised a great number of worthy men who are well known to me, may become useful to the state.

"This ordinance shall be communicated to all governors of provinces.

"Joseph.

"The execution of this ordinance is to commence on the 1st of January, 1787."

MASONIC FESTIVAL.

"What Cheer Lodge, No. 21," Providence, R. I., celebrated its anniversary by a public installation of its officers, supper, &c., on last St. Andrew's Day, Nov. 30th. The installing ceremonies were performed by the M. W. Grand Master, Hutchinson, assisted by officers of the Grand Lodge, at the conclusion of which the following original hymn was sung:—

Great God, we bow before thy throne
And ask thy blessing here;
Oh let it rest our hearts upon,
And guide us in thy fear.

Around our mystic brotherhood
The ties of love entwine,
Nor let one evil thought or word
Pollute these hearts of thine.

Protect the East, the West, the South;
Oh keep our altar pure;
Let charity, and love, and truth,
Remain to us secure.

Oh Lord, to thee we raise our voice;
On thee our hopes we rest;
Oh make our grateful hearts rejoice,
And be forever blest.

The supper followed. The tables, says the Providence Daily Post, "were spread in a style of magnificence never before equalled in our city. Profusion loaded the boards, and an artistic taste skilfully adorned them. The hall was also very prettily decorated with flags, escutcheons and mottos, giving a very pleasing impression. Nearly two hundred guests were entertained at the supper." The Grand Master presided, and many excellent toasts were given and speeches made. His Hon. Mayor Rodman, responded in behalf of the city and closed with the following lines :—

Great Author of all, may our hearts ever be
Pure samples of beauty, enriched by Thee.
Bright altars of love, where friendships entwine
'Neath thine all-seeing eye, thy guidance divine.

And then when these altars are mantled with tears,
And our lives shall no more be counted by years,
When death rends the veil of each temple in twain,
May we in Thy Temple, Grand Master, remain.

Remain in Thy Courts with the seraphim throng
Who breathe round Thine altar the incense of song—
Who swell the glad Anthem, eternal, sublime,
Unmingled with sorrow, untramelled by time !

Excellent speeches were also made by the Grand Master, by Hon. Sullivan Ballou, by the W. Master of What-Cheer Lodge, and others, and the following hymn, written by a lady for the occasion, was read :—

To the Master and Fraternity of What Cheer Lodge of Freemasons, with many kind regards and well wishes, this hymn is respectfully dedicated.

"Behold, how good and pleasant it is for brethren to dwell together in unity."

Good, in a world of pride and pain,
Of fading beauty and glory vain,
Good for Brethren Brothers to *be*,
And dwell together in unity.

Good, in the time of care or wo,
To let the tear of sympathy flow;
Good, when our hearts are glad and free,
To mingle our songs of jubilee.

Now 'tis the hour of joy, of *life*,
Away with sorrow, away with strife !
Brothers, we meet at the festive board,
With wit and with song, and sweet accord.

This is a world of grief and care,
With sighing voices everywhere,
But, marching through it hand in hand,
Can it not be a joyful land ?

So, Brother, your hand, as onward we go,
Happy and brave ; and at last may we know
How good is the union eternal of love,—
Good, aye blessed, in Heaven above.

At the conclusion of the ceremonies at the table, the hall was cleared for dancing, and a few pleasant hours were passed in that agreeable and healthful amusement. The occasion was evidently one which afforded the highest satisfaction to all present, and was worthy of the excellent and spirited Lodge under whose auspices it took place.

KNIGHT OF KADOSH.

A WRITER on the "historical degrees," or "ancient and accepted rite" (better known as the Scottish Rite,) in the London Freemasons' Magazine, has the following remarks relative to the eminent degree of Kadosh, which will doubtless be interesting, and perhaps in some respects new, to those of our Masonic readers who have been admitted to that high grade :—

Knight of Kadosh, called also *Knight of the White and Black Eagle*, which is the thirtieth degree, and the last to which any ceremonial or ritual is attached, is acknowledged to be very important, being found in many rites and in various countries. Previously to the adoption of the Ancient and Accepted Rite, the thirtieth degree formed, we believe, a part of the ceremonial of the Knights Templar. Ragon mentions the Kadosh as having been established at Jerusalem in 1118, in which case it must, of course, have belonged to the Templars.

The word from which this degree takes its name, has been a considerable difficulty with all commentators—its first appearance in the volume of the Sacred Law is, where we read, that "God blessed the seventh day and sanctified it," (Gen. ii. 3.) He separated and distinguished it from the days of the week, setting it apart for the purposes of a sabbath, agreeably to the primary meaning of the word which is here made use of, *kodash*, signifying "separated" or "consecrated." In the law, as delivered by Moses, we find the following precept concerning the feasts and sacred assemblages :—" Six days work shall be done; but the seventh day is a Sabbath of rest, a holy convocation; *mikra-kodesh*." (Lev. xxiii. 3.) Mr. Taylor says, the *kadesh*, as he writes it,* signifies "holy" or "holiness," and is equivalent to the Greek ἱερὸς, "sacred." The name is also applied to certain places, where, probably, there had been a Divine appearance, as Meribah in Kadesh (Numbers, xxvii. 14,) and Meriboh Kadesh (Deut. xxii. 51;) and in Ezekiel, xlvii. 19, it is used in the plural, Meriboth Kadesh. In its application to this degree, we must consider it to be derived from the appointments of the priestly office. Exodus, xxviii. 36–38: "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall always be upon his forehead, that they may be accepted before the Lord." This plate had engraven on it, *kodesh-laihovah*, which is rendered, in our translation, and agreeably to the ancient versions, "Holiness to the Lord." The size and form are not defined by Moses, but the Jewish doctors say it was two fingers broad, and made in a circular form, adapted to the shape of the head, and so long that it reached from ear to ear, and was fastened by a blue lace or ribbon, which was tied behind the head.

The mitre was a turban of fine linen, furnished in front with a plate of pure gold, bearing the inscription we have mentioned. In chap. xxxix, this ornament is called *nezer*, from a root signifying "to separate;" hence, it denotes a crown, as a mark of separation or distinction.

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*The word is differently rendered by translators.

It was formerly the custom in Royal Arch Chapters for third Principal to wear a mitre of this description, and also a similar head-plate, as well as the breast-plate ordained to be worn by the High Priest. These two ornaments—the head-piece and breast-plate, as worn by that officer in the Mount Sion Chapter (the oldest in London,) are now in the possession of a Past Principal; their use, as well as that of some other regalia, has been discontinued.

We are induced to believe that in the Kadosh was formerly comprised the degree—if it may be so called—of High Priest; and that it is not unlikely to have been adopted by the military and religious orders in Palestine, and conferred on the principal clerical members of those orders. We can suggest no better theory for the connection of priestly and knightly rank in the degrees of chivalry.*

Oliver speaks of five degrees of Kadosh: the Knight Kadosh; Kadosh of the Chapter of Clermont; Philosophical Kadosh; Kadosh, Prince of Death; and the one of which we have been now treating.

We have already observed that the Kadosh degree—prior to the establishment of the Supreme Council of the Ancient and Accepted Rite in this country—was always conferred in Encampments of Knights Templar; the preamble of the certificates issued up to the year 1851, runs thus:—"Royal and Exalted Religious and Military Order of H.R.D.M., Grand Elected Masonic Knights Templar, K.D.O.S.H. of St. John of Jerusalem, Palestine, &c." By this title, the Order would also appear to assume a derivation from the Hospitallers. The ritual, however, connects the degree with the Knights Templar, and furnishes the history of the destruction of the Knights by the atrocious Philip of France and his minion Clement V. The Knights' costume should be black, worn as an emblem of mourning for the death of the illustrious Jaques de Molay, the martyred Grand Master.

The presiding office of this degree is styled Most Illustrious Grand Commander; there are two Lieutenant Grand Commanders, a Grand Chancellor, a Grand Treasurer, and a Grand Secretary. In France, there is also recognized an officer called Minister of State. The officers are Grand and Perfect, the rest Grand Knights.

When the ritual is duly celebrated in ample form, three chambers are required, besides an ante-room for the reception of the candidate. According to the mode prescribed, and, we believe, adopted in France, the first room is hung with white drapery, and displays neither dais nor altar: at the bottom of the apartment is seen a statue of wisdom, dimly visible by the pale light of a spirit lamp placed over a chafing dish. The Grand Sacrificateur here receives the candidate and his conducter. The second chamber, which is called the "Areopagus," is hung with blue; at the farther end of the room is a table, covered with blue cloth, behind which are placed the two Lieutenants and an officer called the Orator; these three form the "Council of the Areopagus." The first Lieutenant, seated in the centre, presides, holding a golden sceptre, the other Lieutenant on his right, bears the golden scales of justice, while the Orator, who is on the left, displays a sword; on either side of the room are ranged the seats of the Knights; three yellow candles light this chamber. The third hall, which is called the "Senate," is hung with red; in the east is the dais, on which is placed the throne, bearing on its canopy the double-headed eagle, crowned, and holding a poniard in his claws; a drapery of red and black, interspersed with red crosses, descends from the wings of the eagle, and forms a pavilion. On each side of the throne are placed the standards of the cross; one white, with a green cross, bears the motto, "God wills it:" the other, black, with a shield charged on one side with a red cross, and on the other a double-headed eagle, has the motto, "Conquer or die." The hall of the Senate is illuminated by eightyone lights, which are displayed in a chandelier of nine branches: here is placed the mysterious ladder, which is symbolic of virtue and science, one of the supports of which is dedicated to the love of God, and the other to the love of our neighbor; the steps represent justice, candor, truth, wisdom, patience, and prudence; the platform is the *ne plus ultra;* the descending steps are, grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. This symbol of the Order appears also on the old Knight Templar certificates.

The Knights wear a broad black sash, suspended from the left shoulder, ornamented and edged with silver fringe; on it is embroidered the Teutonic cross in crimson, and other emblems. The jewel is a naked poniard of silver with a Teutonic cross of red enamel, in the centre of which are the figures, 30.

We may here observe, that in the practice of our French Brethren this is the last of the degrees which has its teaching embroidered on the cubical stone, which is divided into eightyone points—the square of nine, and the pyramid bearing the initials ${}^{N}_{PU}$ i. e. *ne plus ultra*, which is variously applied to this and the 18th degree.

The degree in England at the present time, can only be conferred in the presence of a certain number of the Supreme Council.

We cannot but think the degree is of high antiquity, though not in its present form, for, as now practised, there appears a want of unity of design. Thus we find the emblematic ladder prominent in the symbolic degrees as well as in the Rose Croix; while admixture of the military and religious ceremonies is more conspicuous in this than in any other degree. In its present form it bears evident traces of Teutonic origin; and most probably it was devised by the German Knights. One standard used in this rite bears a green cross, which designated that nation in the Holy Land; the motto is the same as was borne by the pilgrims in the first crusade; the red cross belonged to the Templars, and was assumed by the two other orders on the extermination of the Templars; to this ceremonial, additions were made in the eighteenth century, when the Ancient and Accepted Rite was established.

Although much importance is attached to the degree, it will not bear compar-

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*We are told by Pluche, that in the East, a person preferred to honors, bore a sceptre, and sometimes a plate of gold on the forehead, called a *kadosh*, to apprise the people the bearer o these marks of distinction possessed the privilege of entering into hostile camps without fea of losing his personal liberty.

ison with the Rose Croix. There are several inconsistencies which strike us upon examining this degree—we may, for instance, inquire why the second chamber is named after the celebrated seat of justice at Athens. That court took cognizance of all crime and immorality, and idleness as the cause of vice: it heard causes in the darkness of night, that its members might not be prepossessed in favor of either plaintiff or defendant by their appearance: it allowed only a plain statement of facts, and hence its decisions were most just and impartial; we can see no possible connexion between the degree and the Greek tribunal. Again, the third chamber bears a Roman name, and one not applicable to a body which acknowledges a superior council. Other anarchronisms might be noticed, but these are sufficient to illustrate the weak points of the ceremonies.

BR. ERNST HEINRICH WINZER.

In the dark record of Death for the past year, we find many of our fraternal band there enrolled, whose generous hearts were pulsating with vigor at its commencement. The dying year reminds us of those who, during its annual round, have finished life's labors, and have passed their earthly probation. May we be permitted to say of them all, that they have left the impress of an honest name, that "goodness and they fill up one monument." To one of those who have thus seen the "last of earth," we would offer our humble tribute of fraternal regard, and strew on his tomb our memorial acacia.

Our departed Brother Ernst Heinrich Winzer, was a member of Pythagoras Lodge, No. 86, N. Y., a German Lodge; and we know of no better or worthier Masons than those who come from the sound Teutonic stock, and no better Lodge than the one of which Brother Winzer was an ornament. We are proud to name ourself as an Honorary Member thereof, and if we have merited that distinction, it is no small compliment.

Brother Winzer was born in Lubec, in the Kingdom of Prussia, May 5th, 1805, and died in N. York in 1858. In Dec., 1854, he was elected Master of Pythagoras Lodge, over which he presided until the sickness which arrested him in Dec., 1856. He held also other offices in his Lodge, all of which he sustained with eminent ability and to the acceptance of his Brethren.

He was eminently kind and hospitable, courteous and winning in his manners, and in all the relations of life sustained an unspotted name. What more can we add as an appreciative distinction of excellence! What better legacy could he bequeath to his family and to his Brethren!

We sympathize with Pythagoras Lodge in such a loss, and trust that there are still many among them, who will look to the dead Brother as an example for them, so to wear the name of a Mason, that it shall redound to the honor of the Craft, and reflect a grateful memory when they too shall pass on to another world.

L.

ON THE ADMISSION OF CANDIDATES.

The operative Mason in erecting his temporal building is careful to select proper materials—upon this depends the durability of the edifice.

The irregular conduct of some of its members has long been urged as an objection to the Institution, but it will be remembered that among the various societies instituted among men, few are exempt from censure. Their regulations have seldom operated so powerfully as to promote that sincere attachment to the welfare and prosperity of each other which constitutes true happiness. This may be ascribed to various causes, among others, to the reprehensible motives which too frequently lead men to a participation of social entertainments. It is a truth which cannot be denied, that the privileges of Masonry have been conferred to unworthy purposes. When we consider the variety of members of which the Masonic society is composed, and how many are deficient in a proper knowledge of the tenets and principles of the Institution, we cannot wonder that many are remarked for irregular lives. Many, when their curiosity is gratified by initiation, think every thing is attained, and give themselves no farther trouble than to obtain the decoration of the Order. They neglect the study of those sublime and important truths which form its basis, and remain perfectly ignorant of the principles of the art. From such persons it cannot be expected that they will pay much attention to the observance of duties which they perceive openly violated by their own initiation.

The character of the Masonic Institution is not now to be formed; its active operation through a succession of ages in the aid of civilization, of the development of moral principles, of the introduction of the arts, of the cultivation of sciences; in fine, of whatever has ameliorated the condition of man—on these are founded its high character and these form its claims to our veneration and our best exertions to preserve it unimpaired.

In order to do this, our first business should be extreme caution in determining to whom this important trust is to be committed. All societies lose their influence when the management of their concerns is entrusted to weak or wicked hands. Let him who is desirous of becoming one of our Order have the important requisite of a pure heart. Without this he can neither bring the acceptable sacrifice of holy affections to the altar of God, or devote himself to the duties of charity in his intercourse with man.

By a concurrence to the objects of our Association, we cannot misunderstand what qualifications are necessary in order that any one should become a candidate for initiation. Riches and honors are but secondary qualifications. A man may possess all those, yet he may possess a mean and selfish temper, sordid and contracted feelings, and indefinite views of moral principles. However our interests and prejudices as men, may bias our feelings, as Masons, we should say to him, when he approaches our threshhold, "thus far shalt thou come, but no farther." Can we hope that the ceremonies of initiation will renovate his heart and feelings. The ceremony of initiation can never efface the pollutions of licentiousness, or the stains of guilt, and he who, in the ordinary walks of life, exhibits the debasing effects of malignant passions will not, on his admission, receive the amiable temper of charity. Masonry does not propose to create affections, but direct them and present new motives to the heart already enlisted on the side of virtue.

The facility with which our doors have been opened to those who seek admission, is not only a subject of regret to many of the most zealous supporters of the Institution, but has occasioned reproaches from those who are not of our number, and has no doubt prevented many from participating in its benefits. Too many Lodges seem to think that numbers alone constitute the respectability of the society. If a man of indifferent character and reputation gains admission, his neighbor will look upon the association at least with suspicion, and probably will acquire prejudices which will never be effaced. Thus, particular instances of irregularity create disaffection to the Institution, and however erroneous the impression, it will be of no avail to explain its professed objects when at variance with practice. This always occasions a humiliating application of these words: "By their fruit shall ye know them." It is in vain to attempt disguising irregularities which too often render ineffectual the good purposes of the Institution. It is expected of Masons that they will live sober and moral lives. If they do this, they have the reward which every good man feels from the consciousness of rectitude, the steady confidence of their Brethren and the hope that at the consummation of their work, it will be said to them, "well done good and faithful servants."—*Tannehill.*

PRACTICAL REGULATIONS.

We have been politely favored with a copy of a Circular recently addressed by the M. W. Ira A. W. Buck, the able Grand Master of the Grand Lodge of Illinois, to the Lodges under his charge, from which we make the following extracts, and take the occasion to commend them to the favorable consideration of all Masters of Lodges:—

MASONIC MENDICANTS.

I would further enjoin that nothing be bestowed upon persons able to earn their livelihood, unless it be to relieve a pressing present necessity, and even then, be exceedingly careful or you will be imposed upon. This business has become a trade among a certain class of expelled and suspended Masons, who resort to every conceivable means to cheat, defraud and plunder the fraternity.

Beware of Masonic pedlers and itinerant lecturers or actors, male or female, travelling about from place to place, soliciting Masonic patronage. Nothing is to be gained by encouraging this semi-begging. If a Mason of distinction visits your Lodge, you will invite him to address you, as heretofore, and should you desire public addresses or lectures, you can easily procure them.

VISITORS.

It is my order that no strange Brother be admitted as a visitor unless vouched for by some Brother present who will positively state that he has sat with him in a regular Lodge, or unless the visitor shall pass a thorough and scrutinizing examination. Let no feeling of courtesy or delicacy permit you to admit a doubtful visitor. In this matter I must insist upon the most implicit obedience to this mandate. And you are especially forbidden to admit any Brother while in a state of intoxication, and should any Brother be found to be in that disgusting condition after your Lodge is open, it is your duty to lead him quietly out of the Lodge, or if this cannot be done without confusion, the Master should declare the Lodge closed.

DRUNKENNESS.

This crying evil is too much tolerated by our Brethren. It is high time that they set their faces against it. Intemperate men are generally unfaithful in their Masonic relations. They are not prompt in paying their dues, and in almost every case they are apologists or defenders of those who disobey our rules, or disregard the plain laws of morality. No high standard can be attained where such a state of things exist. Many a Brother has been expelled for the commission of crimes resulting alone from intemperate habits. The evils and crimes resulting from drunkenness are endless. We do not claim to be a temperance society, but we do claim to be a moral one, and that every Mason is bound to obey the moral law. Let all our Lodges vie with each other in rooting out this source and cause of so much misery, ruin and crime.

TOUCHES ON THE TRESTLE-BOARD—NO. 12.

PRUDENCE, THE THIRD CARDINAL VIRTUE.

Men of deep thought and reflection have often remarked how different and more expansive an object will appear, when viewed from a right position, where its prominent features can be seen. Nor will this observation apply with more force to natural than to moral elements of contemplation. From the stand-point of Masonry, Prudence, which, in common parlance, only means frugality, thus awakens remembrances the most interesting—occupies a high place in Masonic ethics—and, as it were, points like a hand to the most important principles of duty. This peculiar and characteristic virtue, like the morning star, tells of the coming day, and like that luminary in its going down, warns a Brother of danger, and cautions him to be true and faithful when he wanders in a world of darkness. There is no Cardinal Virtue more solemn and impressive; it presides at the birthday of a Mason, directs him in his conduct of life, and is ever reminding him that the vows of God are upon him; while at the same time it is allied to the most picturesque views of that ideal Temple, of which every true Lodge is a representation. Cold must be the heart that regards this virtue as a mere traditionary abstraction—barren as the borders of the Dead Sea, must be the imagination which can see no beauty in its allusions as one of the Cardinal Virtues. In the book of Proverbs, our ancient Grand Master, king Solomon, speaks of it in exalted terms: "I, Wisdom, dwell with Prudence and find out knowledge of witty inventions."

In reflecting upon the benefit of beholding from a right point of view any object in nature, whether minute in size or grand and magnificent in dimension, my memory was carried back some years ago—more than I would like to count up—to a favorite spot in Maine, where many an hour in the cloudless evenings of a winter, was spent in study of the nocturnal scenery of the heavens. Such a reminiscence may seem like stepping out of my theme into a digression, as though in danger of being lost among the stars; but, when considered as an illustration of the importance of a correct understanding of the emblems, points, and virtues of Masonry, it will not be out of place. Besides digression, and often the most abrupt and disconnected transition, as the impulse of a burning fancy dictates, are not unfashionable. We have a brilliant example before us in the popular and fascinating writings of the day, where a fervent genius, almost unparalleled for humor, often flies off in a tangent from its orbit, with a *tail* of great effulgence.

To a casual and ignorant observer, the starry canopy appears like a boundless curtain of deep blue, spangled with innumerable specks of light, of unequal size, and without form or comeliness. They seem to him as fixtures, moving with the heavens in the azure fields of immensity, and he knows neither their name nor the place. But, when the outlines of the constellations, and the position of stars of the first magnitude are understood—when they have become so familiar, that in the holy and beautiful language of piety, we begin "to read, mark, learn and inwardly digest them," in the great dome above, how different, how infinitely more sublime, is the phase of the astral phenomena! The vault of heaven is then covered with forms and figures, for the most part easily traced by the eye, without the wand of the astrologer; we see them as our fathers saw them, as the patriarchs, prophets and philosophers beheld them thousands of years ago, unchanged, and seeming like eternal writings of the fingers of God on the curtains of his pavilion. They are associated with primeval history, and events of immensely past time are handed down to us in the shape of men and animals. He who knows them, well understands much of ancient history and early mythology. He becomes the companion of heroes and sages, many of whom were coeval with the building of the pyramids. Of some of these constellations we read in the book af Job—supposed to be the most ancient scripture n the world. The sweet influences of the Pleiades—the bands of Orion—Mazaroth in his season—and Arcturus with his sons were seen by shepherds on the plains of Uz, in the days of the patriarch, in the same forms and figures as they are now seen by multitudes of admirers on the shores and hill-tops of New England. Perhaps they saw the lost star of the Pleiades, which has been lost to the naked eye for ages. That most brilliant and clearly defined of all the northern constellations, Orion, the belted and crowning glory of our hemisphere, still shines effulgent as ever; and it is said by mariners who have passed the equator, on a voyage to the Pacific, that hanging over a new world of waters, the Southern Cross bursts on the sight in surpassing splendor and sublimity. In vain may we muse over the signs of the Zodiac, among the paltry pictures of a monthly calendar; to realize their majestic attitude, we must see them in their successive rising and setting, month after month, as they illuminate the great girdle of the heavens.

At the time I speak of, when so many evenings were devoted to celestial observations, it was my delight to point out to some young minds, then with me, these hieroglyphic figures in the sky. A scientific treatise on Astronomy and Maps were at hand, wherein the history of each constellation was admirably escribed, such as the Argonautic expedition—the labors of Hercules—and

numerous events bearing on the ancient progress of civilization. With the map spread out on the parlor table, we took the distance, bearing and outline of each clustre of stars, and then from the piazza or adjacent hill, ascertained their position and figure. The colder the clear night was, the brighter the constellations shone. Thus their forms were daguerreotyped on the mind. The associations with mythology and science were very pleasing; like the song of the harper in Virgil—the long-haired Jopas when he sang at Dido's feast,

> "Arcturum, pluviasque Hyadas, geminosque Triones."
> Arcturus with pluvial Hyades, and the two Ursæ.

Since that time I could never gaze on the starry canopy without seeing familiar friends there; a new world of beauty was before me—another language, the alphabet of which I knew—a key to celestial hieroglyphics—in a word, a history of very ancient times, written in the great dome above, unfading and eternal as the heavens. And I am reminded on this subject of those remarkable lines of some great poet, of golden value and exceeding beauty: "The truths, we think, subsist the same in God, as stars in heaven," and as those specks of light appear great worlds when we approach them.

Perhaps some of your readers may regard my reference to celestial imagery as diverging from the mark. Be it so. Should such a digression stir up the soul of any Brother to direct his own attention or the minds of his children to that astral book in the beautiful dome above us, my labor will not be in vain; for "the Heavens declare the glory of GOD."

And now let me take the neophyte by the hand, and point out some of those Masonic duties enjoined by Prudence. It goes far beyond the narrow lesson of economy. It teaches a Brother to be ever on his guard among strangers and in mixed company. For once known to be a Mason, he is exposed to the owlish eyes of curiosity, to the attacks of ridicule, and the merriment of the lounger. What shall he do? Be silent. Let the dust fly in the street and the insect buz in the ear; they are troublesome, but harmless. There are those who love to draw one into debate and think they are logicians, because disputers. Such persons will try to beguile an inexperienced Brother into some confession, by kindling the fire of controversy. Answer them not. Masons never dispute about their profession. If a virtuous and exemplary conduct will not protect them, their tongue never can. A Mason is regarded by some, as a mystic, bound by horrible ties, and dangerous to his country. Let his own upright and gentlemanly demeanor, and his inflexible integrity, disarm all such enemies. Remember, it was not by reviling nor by disputation that our Institution, in the days of unhallowed persecution, when its downfall was so confidently predicted, rose into such strength and prosperity; it was from its conservative principles and the prudence and virtues of its members.

Freemasonry is a beautiful theory. Nothing can be more perfect, if we live up to it. Should danger or trouble ever disturb the Fraternity hereafter, we may be assured they will come from *within* and not from *without* the Lodge—from recreant members and not from strangers. Perhaps we may err from too much ostentation in public; for it is the opinion of many of our most experienced Brethren, that the frequent exhibition of the apron and regalia in the streets is neither prudent nor advisable; and it should be remembered that our lofty and sounding titles, appropriate and respectful as they are in our sacred retreats, yet when spread out before the world in notices and newspapers, appear ludicrous; they make the wise pity and the ignorant ridicule such assumption. I. H. S.

JORDAN LODGE.

The members of Jordan Lodge celebrated their 50th anniversary by a public Installation of its Officers, at the Peabody Institution, in South Danvers, on Monday evening, December 27th. The exercises were in the following order :—

Voluntary. Hymn, by the late Br. Andrew Nichols.—(This and the last hymn were sung at the consecration of the Lodge, Sept. 26, 1810. Prayer, by Rev. Br. O. Brayton, Chaplain of Jordan Lodge. Installation of Officers, by Rev. Br. Huntoon. Original Hymn, by Br. H. O. Wiley. Address, by Rev. Br. Wm. R. Alger. Hymn, by the late Br. A. Nichols. Benediction.

The following Officers for the ensuing year, were installed :—Nath'l P. C. Patterson, M.; George Tapley, S. W.; Francis Roberts, J. W.; Andrew Torr, Treas.; L. P. Brickett, Sec.; O. Brayton, Chap.; A. W. How, S. D.; David Porter, J. D.; Robert B. Bancroft, S. S.; C. Raymond, J. S.; E. Prince, Tyler.

CAPE OF GOOD HOPE.

LAYING THE FOUNDATION STONE OF THE LIBRARY AND MUSUEM AT CAPE TOWN.

The ceremony of laying the foundation stone of the Library and Museum about to be erected in the government gardens, was performed by His Excellency the Governor, on Tuesday, the 23d of March. About twelve o'clock a procession was formed on the ground in front of Government House.

The Masonic procession was commenced with the Tylers, Stewards, banners, &c., of the Craft Lodges; it then consisted of

Companions of Royal Arch and Scotch Masters, with their banners.
Chevaliers de L'Orient, with their banners.
Knights Rose Croix, with their banners.
Knights Kadosh, with their banners.
The Masters and Officers of the Chapter, Brothers Tromp, De Gier, and J. King.
The banners of the Chapter.
Brother J. Tromp, bearing the box containing the inscription and coins.
The Bible, borne by Brother J. H. Redelinghuys.
The W. M. of Lodge Goede Hoop, carrying the cornucopia and square.
The W. M. of Lodge Goede Trouw, carrying silver ewer with wine, and level.
The W. M. of the British Lodge, carrying silver ewer with oil, and plumb.
The W. M. of the Hope Lodge, carrying a trowel on a cushion, and mallet.
(The four Masters walking abreast.)
His Excellency the Governor and suite, &c.

The procession on entering the Botanic Gardens, proceeded through the main avenue to the reserved portion of the ground, where a dais had been erected for His Excellency, and where the stone was suspended, prior to being lowered into its place.

His Excellency received from Bro. Tromp a box, which contained an inscrip- setting forth that his excellency Sir George Grey laid the foundation stone of the Library and Museum buildings on the 23d March, 1858; also the names of the committee and office-bearers of the Library and Museum; the colonial newspapers and all the current coins of the realm. The box having been deposited in a cavity in the lower stone, a silver trowel was presented to his excellency by Bro. Fairbridge, who said, "I am deputed by the Masonic Brethren of this city to present your excellency this trowel, to be now used in laying the foundation of the future Museum and Library, and which you will be pleased to retain as a memorial of this pleasing and important event." A Fellow Craft attended, carrying some fine mortar, which his excellency, with the trowel, spread over the stone where the box was deposited. The upper stone was then slowly let down, and having been properly placed, his excellency applied successively the square, the level, and the plumb, to prove that the stone was properly adjusted. His excellency then said, "I declare this work to be well-formed, true, and trusty."

The W. M. of the Goede Hoop Lodge (Bro. P. A. Brand) then, taking the cornucopia, poured out corn upon the stone, saying, "In the name of the Great Jehovah, to whom be all honor and glory, I dedicate this building to art." The W. M. of the Goede Trouw Lodge (Bro. P. A. J. Kirsten) poured out of a silver cup, wine upon the stone, saying, "In the name of the Great Jehovah, to whom be all honor and glory, I dedicate this building to science." The W. M. of the British Lodge (Bro. J. S. Rowe,) pouring out oil upon the stone, said, "In the name of the Great Jehovah, to whom be all honor and glory, I dedicate this building to literature."

The W. Ms. of the four Lodges then knocked upon the stone three times with the mallet; and, the work having been finished, Bro. Brand offered up a prayer, saying, "We invoke the blessing of the Great Architect of the Universe upon this building; and trust this work, thus begun in order, may be continued in peace, and closed in harmony. So mote it be.

The volunteer artillery and royal rifle corps then fired a *fue de joie*, the band playing the National Anthem.

Obituary.

Death of Brother O. D. CHAFEE, California.

By order of N. Greene Curtis, M. W. Grand Master, the Grand Lodge of F. and A. M., of the State of California, assembled at the Masonic Hall, J street, between First and Second, in the city of Sacramento, on Monday, November 7th, A. L. 5858, at 2 o'clock, P. M.

Present: N. Green Curtis, M. W. Grand Master—Jas. L. English, R. W. Dep. Grand Master p. t.—Isaac Davis, R. W. Senior Grand Warden p. t.—A. T. Nelson, R. W. Junior Grand Warden p. t.—A. Martin, R. W. Grand Treasurer—Geo. I. N. Monell, R. W. Grand Secretary p. t.—Rev. W. H. Hill, R. W. Grand Chaplain—W. F. Knox, W. Grand Marshal p. t.—H. H. Hartley, W. Grand Sword Bearer p. t.—Thos. O. Heare, W. Grand Bible Bearer p. t.—J. H. Culver, W. Grand Senior Deacon p. t.—H. C. Harrison, W. Grand Junior Deacon p. t.—Andrew Altkin, Geo. E. Montgomery, E. E. Eyre, J. D. Treat, W. Grand Stewards p. t.—Frank Denver, W. Grand Pursuivant p. t.—J. L. Thompson, W. Grand Tyler p. t. Also,

M. W. Jno. A. Tutt, Past Grand Master, with the Worshipful Masters, Past Masters, Wardens and members of Tehama Lodge, No. 3—Washington Lodge, No. 20—Sacramento Lodge, No. 40—Union Lodge, No. 58—Concord Lodge, No. 117—together with a numerous concourse of Brethren present by invitation.

The Grand Lodge was opened in ample form in the third degree of Masonry.

After prayer by the Grand Chaplain, the object of this Special Communication was stated by the Grand Master, who addressed the Grand Lodge as follows :—

"*Brethren of the Grand Lodge of California*—The object of this Special Communication is to pay the last sad tribute of respect to the memory of our beloved and much lamented Grand Tyler, Brother O. D. Chafee. The faithful manner in which he discharged his official duties towards the Grand Lodge, and the subordinate Lodges of this city is too well known to require commendation. His unyielding integrity, his unflinching fidelity to the trusts reposed in him, were the principal characteristics of that good old man. A faithful watchman upon the walls of our Temple has been stricken down by the angel of death, and his weary spirit has taken its eternal flight to that Grand Lodge where the toil-worn Craftsman will find eternal rest. We have every reason to hope that his work has borne the inspection of the Grand Overseer of the Universe, that his password was *right*, and that he was admitted to that fullness of joy where the wicked cease from troubling and the weary are forever at rest."

After which, the M. W. Grand Master appointed the following named Brethren as pall bearers, viz. :—J. G. Brewton, A. Egl, Jesse Morrill, Wm. Greenhood, Justin Gates, and A. Aurich, who accompanied the hearse to the home of our deceased Brother, and brought his remains to the Hall.

M. W. Jno. A. Tutt, P. G. M., moved that a committee of five be appointed to prepare and report suitable resolutions expressive of the grief of this Grand Lodge at the death of its Grand Tyler, and of its respect for his memory. Adopted.

When the M. W. Grand Master named as said committee Brothers Jno. A. Tutt, H. H. Hartley, Isaac Davis, Jas. L. English and Geo. I. N. Monell.

Notice having been given that the pall bearers had arrived in charge of the body of our deceased Brother, the Grand Lodge was called off for the purpose of attending the remains of our late W. Grand Tyler to the Episcopal Church, where services appropriate to the occasion were performed by our W. Grand Chaplain, after which the remains of our deceased Brother were deposited in the city Cemetery with the usual ceremonies.

Six o'clock, P. M.—The Grand Lodge having returned from the Cemetery was called from refreshment to labor again, according to orders.

The committee appointed to prepare resolutions relative to the death of our Grand Tyler, Brother O. D. Chafee, submitted the following, which were adopted :

Whereas, a decree has gone forth from the Supreme Grand Master of the Universe, whereby he has been pleased to summon from this earthly Lodge our revered and Worshipful Brother, O. D. Chafee, Grand Tyler of the Grand Lodge of California and Past Master of Tehama Lodge, No. 3, of F. and A. M., in this jurisdiction, to be united, we fervently hope, in the Celestial Grand Lodge above, with that glorious brotherhood who will never cease offering up praises to the Grand Architect of the Universe ; and

Whereas, the bough has bent beneath the burden of the ripe fruit, and our worthy and much esteemed Brother has passed away from this life with the snow of age upon his head and the number of years ordinarily allotted to man, and deeming it a grateful duty to place upon perpetual record a memorial of our approval of his many virtues, and also our deep regret at his decease,

Resolved, That this Grand Lodge has experienced, by the decease of our worthy Brother, a deprivation which will long be felt ; and the fraternity at large has lost a bright ornament and example of noble virtue and steady perseverance and unflinching fidelity to the tenets and principles of the Order.

Resolved, That whilst the Grand Lodge mourns the loss of our departed Brother, it cannot but be sensible of the deeper grief which must pervade the daughter and relatives of our Brother, to whom, in the hour of their affliction and sorrow, we cordially tender our sincerest sympathy and condolence.

Resolved, That, as an additional testimonial of respect for the deceased, the members of this Grand Lodge wear the customary badge of mourning for thirty days ; that the furniture and jewels thereof be shrouded in black until the next annual communication ; and that a record of the sad event we now deplore, be made upon a mourning page of the published proceedings.

Resolved, That a copy of this preamble and resolutions be sent, under the seal of the Grand Lodge, to the relatives of our departed Brother.

Ordered, That the proceedings of this Special Communication be published with those of the next Annual Communication.

The Grand Lodge was then closed in ample form, with prayer.

N. Green Curtis, *Grand Master*.

Geo. I. N. Monell, *Grand Secretary p. t.*

Hon. Comp. MINOT CREHORE.

At a Stated meeting of Corinthian Royal Arch Chapter, held at Masons' Hall, Monday evening, Nov. 22d, 1858, the following preamble and resolutions were unanimously adopted :—

Whereas, in the dispensation of events, it has pleased our Supreme Grand High Priest to remove from this Chapter by death, our worthy and highly esteemed Companion, Hon. Minot Crehore, of Lincolnville ; in view of his many virtues, we cannot forbear to publicly express our deep sorrow at this affliction. The community have lost one of its most estimable citizens ; the wife a dear and affectionate husband, and this Chapter and the Fraternity a most zealous and faithful Companion and Brother. Although not ambitious of place, Companion Crehore has in his relation as citizen been repeatedly called to places of honor and distinction , as a Mason he has been exalted to high stations in our ancient Fraternity ; as District Deputy Grand Master of this Masonic District, his devotedness to, and untiring efforts for, the advancement of the Order will long be remembered ; as a private citizen, his many virtues were powerful to win the hearts of all who knew him. Therefore

Resolved, That the members of Corinthian Royal Arch Chapter have received with grief the announcement of the death of Companion Crehore, who was long a valued and worthy member of this body.

Resolved, That Corinthian Royal Arch Chapter will manifest its respect for the memory of the deceased, and its sympathy with his bereaved family by draping the Chapter room in mourning for thirty days.

Resolved, That the Secretary be requested to forward a copy of these resolves to the surviving relatives of the deceased, and to the editor of the Freemasons' Magazine, for publication.

A true copy.

Attest—T. Thorndike, *Sec. Corinthian R. A. Cha r.*

MASONIC CHIT CHAT.

☞We are gratified to learn, that the proposition before the Grand Lodge of North Carolina, to disfranchise the Wardens of its Lodges, as representatives in Grand Lodge,—thus limiting the representation to the Masters,—has been rejected. The only thing at all surprising about the matter, is, that the Grand Lodge should have for a moment entertained such a proposition. The fact that it was entertained, only shows that there is a disposition rapidly growing up among us, to do away with many of the ancient usages and customs of the Institution—to leave the good old paths of our fathers, and to follow after strange guides—which, if not checked, can result only in serious mischief to the Order.

Grand Lodge of Alabama.—A correspondent at Montgomery, writes, Dec. 16th, that the Grand Lodge of Alabama closed its annual session on the preceding Friday "after a very pleasant session of five days. Bro. R. H. Ervin, of Camden, was elected Grand Master. He is a very intelligent and zealous Mason, and a good presiding officer." Another correspondent, writing from Auburn, informs us that the Grand Lodge has ordered a republication of its proceedings from its organization, and also the compilation of a history of the Order in the State. He likewise furnishes the names of the officers for the current year, as follows:—S. F. Hale, D. G. M.; H. S. Shelton, S. G. W.; J. A. Whitaker, J. G. W.; Thos. Welch, G. Treas., and Danl. Sayre, of Montgomery, G. Sec.

Right of Visit.—The Grand Lodge of *Ohio*, recently had before it, an appeal, by a member of a Lodge in *Iowa*, from the decision of the Master of a Lodge in *Ohio*, who refused, on the objection of the J. Warden, to admit the appellant to his Lodge as a visitor. The Grand Lodge of Ohio sustained the Master of its subordinate, and dismissed the appeal,—"very rightly holding," says the Grand Lodge of *Iowa*, through its committee, "that the Master of a Lodge can admit or exclude visitors at his option; and that visiting is a *privilege* and not a *right*."

Freemasons at Buenos Ayres.—A letter from Buenos Ayres, in the *Havre Journal*, states that the bishop of that place has excommunicated all Freemasons, and declared their doctrines incompatible with those of the Catholic Church. In consequence of this, the clergy have exorted from the pulpit the wives and children of Freemasons to quit them, and servants to denounce them.

☞A correspondent, under date Asheville, N. C., Dec. 16th, writes, that the Grand Lodge of that State closed its annual communication, at Raleigh, on the 18th Dec. "There was a very large delegation, over two hundred Brethren present, and the session was pleasant and profitable."

☞Mount Horeb Lodge, of Woburn, lately celebrated their anniversary by a supper and the presence of ladies. It was a brilliant and pleasant occasion.

☞The Masonic Male Academy, at Uniontown, Alabama, with the Lodge room above, with all its contents, was destroyed by fire on the 25th of Nov. The jewels, regalia, furniture, paintings, papers, &c , were lost. Loss from 6000 to 7000 dollars.

Morgan Nelson.—We learn, just as this sheet is going to press, of the death of Morgan Nelson, Esq., of Wheeling, Va.—one of the truest and purest Masons in the country, and whose death will be deeply deplored by all who were honored with his personal acquaintance.

Officers of Blackstone River Lodge, Blackstone.—Daniel W. Taft, W. Master; E. W. Clark, S. W.; Rufus A. Benson, J. W.; John Cady, Treas.; David J. Dresser, Sec; J. P. Pillsbury, S. D.: D. A. Wilber, J. D.: E. D. Bates, S. S.; Hiram Daniels, J. S.: Wm. Saunders, Chap.; H. C. Woodworth, Marshal; Tiddeman Aldrich, Tyler.

Pythagoras Lodge, No. 86, New York.—The following officers were elected Dec. 18, for the ensuing year:—C. T. Bauer. W. M.; C. Witte, S. W.; J. Chatillou, J. W.; Wm. Hahn, Speaker; Vincens Mayer, Sec.; E. Jacobs, Treas.

THE

FREEMASONS'

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THE GRAND LODGE OF MASSACHUSETTS.

M. W. GRAND MASTER'S ANNUAL ADDRESS.

The Grand Lodge of this Commonwealth, in conformity with a provision of its Constitution, celebrated the anniversary of St. John the Evangelist, on the 27th Dec. last, by an exemplification of the work and lectures during the day, and the installation of its officers, and a "Grand Feast," in the evening—the latter being a revival of an ancient custom of the early fathers of Masonry in this country. The attendance during the day by Brethren from the Lodges in the interior towns, was larger than we have ever before known it to be. The largest hall was filled to its utmost capacity; and this fact, in connection with the close attention given to the immediate business before them, is a gratifying evidence of the growing interest which the Brethren and the Lodges feel in these annual reunions. The Grand Lecturers, as usual, acquitted themselves in a very acceptable and satisfactory manner, and all present were apparently gratified with the result of the day's labors. Many, we trust, derived improvement as well as pleasure therefrom.

The installation of the officers, which took place in the evening, was also numerously attended, though many of the Brethren from the country had left the city by the afternoon trains. At the conclusion of the installing ceremonies, the M. W. Grand Master Heard delivered his address. It is an intelligent, practical, and ably drawn paper. We should be pleased to lay it entire before our readers, could we with propriety devote so much space to matters of local interest. We give, however, the most important portions of it, and probably all that would particularly interest any considerable number of our readers:—

VISITORS.

In my last annual address, I cited various authorities to show that a person claiming to be a Mason and desiring to visit a Lodge, might be refused admission unless he could present a certificate of his good standing in the Order, or could be vouched for to that effect by a Brother present; and that it could be denied to him, without such evidence, even though he could pass the usual examination. On this point—the receiving of visitors—the Master of a Lodge must necessarily possess very large discretionary power, and, for its proper exercise, is responsible to the Grand Lodge. That the Grand Lodge, and Grand Master, as the chief executive officer, have the right to dictate the terms on which Brethren may visit Lodges subordinate to them, is beyond a question; and they may use it freely and absolutely, without any accountability to any other Masonic Jurisdiction. Of course it is not to be presumed that in this jurisdiction either the Grand Lodge or Grand Master would limit the privilege of visiting beyond what the safety, welfare and reputation of the Institution should seem to demand; or that they would subject Brethren of other jurisdictions to more onerous regulations than are imposed upon members of our own Lodges.

In consequence of information, reliable but confidential, that clandestine proceedings had taken place, at a point designated, in this jurisdiction, highly prejudicial to the well-being of Freemasonry, and as a means of counteracting their effects, I ordered, on the 10th of April last, a circular to be issued from the office of the Recording Grand Secretary, and a copy of it to be sent to each of our Lodges, in which it was "requested and desired" of the Lodges "not to examine or admit as visitors, whether hailing from Lodges under our own jurisdiction, or from those of other States, (unless personally known to, and avouched for by some member present,) any person or persons who do not at the time of application for admission, present the Certificate or Diploma of the Grand Lodge of this Commonwealth; or, if from a distant State, the Certificate or Diploma of the Grand Lodge of said State, properly authenticated, certifying that the bearer has been lawfully made a Mason in a regularly constituted Lodge, and that he is *now* in good standing as a member of our Institution."

There being good reasons to believe that the proceedings referred to have been discontinued, I do, therefore, now revoke that portion of the circular here quoted, leaving it to the Masters of Lodges to require Certificates or Diplomas of visitors, or not, as circumstances may, in their judgment, seem to demand.

OFFICIAL VACANCIES.

I have granted Dispensations to supply, by election, vacancies in the offices of Junior and Senior Wardens as follows, namely—

April 5. To supply the office of Junior Warden in Mount Hermon Lodge, Medford; the incumbent having resigned in consequence of his removal to the State of Kentucky. Application therefor made by the Master.

May 6. To fill vacancy in the office of Junior Warden in Wyoming Lodge, in Melrose; the incumbent having removed beyond this Jurisdiction. Application therefor made by the Master, Senior Warden and six members of the Lodge.

May 31. To fill vacancy in the office of Senior Warden in De Witt Clinton Lodge, in Sandwich; the incumbent having resigned under circumstances which precluded his performing the duties of the station. Applied for by the Master, who represented that it was the desire of the Lodge it should thus be filled.

July 1. To elect the Senior Warden of Saint Paul's Lodge, in South Boston the office having become vacant by the resignation of incumbent. Applied for by the Master, who made the request at the instance of his Lodge.

It is a maxim in Masonic jurisprudence that "no officer after his installation can resign," yet circumstances do sometimes exist under which such resignation may not only be permitted, but may be required; as when an officer removes his residence into another jurisdiction, leaving his station in his Lodge vacant, perhaps immediately after his installation and at the commencement of the Masonic year. In such case, however, the Master has power to supply the office, pro tempore, at each meeting of the Lodge, but such a mode of filling a vacancy, especially of so important an office as that of Warden, is liable to many objections. If through contumacy an officer neglect his duties and should offer his resignation, it should not be accepted, but he should be dealt with for unmasonic conduct; and in view of such a case the maxim referred to would hold good. There can be no doubt that the Grand Master has the power to authorize the supplying a vacancy existing in any office of a subordinate Lodge by election, when, in his judgment, its peace and interests require it. He can grant Dispensations to form Lodges, the officers of which he appoints; "he may convene any Lodge within his jurisdiction, preside therein," &c.; "he may suspend a Lodge," and may grant Dispensations for conferring the degrees, or confer them himself, through the instrumentality of a Lodge, at least; all of which powers are greater than that which he exercises when by his Dispensation he permits a Lodge to supply a vacancy occurring in any of its offices. Moreover, on the death or permanent absence of the Master and Wardens of a Lodge, it is his duty to provide it with these officers, temporarily by his appointment, and, if necessary, permanently by ordering an election. In the Dispensations which I have granted, I have ordered due notice to be given to the members of the Lodges of the time of election, and that the officers elect should be installed before entering upon their duties; and when the vacancy to be filled was that of the station of Senior Warden, that the Junior Warden's assent to the election should be obtained before it could take place.

CHARITIES.

It is my belief that the calls for relief upon our charitable funds, have been satisfied entirely, so far as the applicants were worthy and possessed the requisite qualifications. There are three channels through which our relief-funds pass to the recipients; 1. Through the "Committee of Charity of the Grand Lodge;" 2. The "Committee of Charity of the Trustees of the Charity Fund;" and, 3. "The Boston Masonic Board of Relief." Among those who have received assistance are aged women and men whose lives have been exemplary, but who are very poor and dependent. Some of them have for a long time derived a considerable portion of the means of their support from our committees, and may be regarded as permanent pensioners on our treasury. It is to this class that I would ask your particular attention and that of the Brethren by whom our charity funds are dispensed. It includes the infirm in body and mind; those who have no near kindred or faithful friends to watch over and nurse them, and husband the pittance contributed for their maintenance. Our gifts to the destitute thus circumstanced, must of necessity come far short of the efficacy it is important they should possess; and I would, therefore, suggest, that provision might be made for the admission of the females into that excellent institution, called "The Home," established in this city by "The Association for the Relief of Aged Indigent Females." A like provision might be made for the males; and it is believed that facilities therefor will exist at no very remote day, since it is contemplated by some of the benevolent men of this city, to erect a "Home" for indigent males, to be conducted on the principles of that devoted to females.

INITIATIONS AND MEMBERSHIPS.

The Grand Treasurer has presented a statement, showing the number of initiations of each Lodge during the year ending September 1, 1858; and also the number of members at that date; by which it appears that the whole number of initiations, including those of four Lodges under Dispensation, is 940; and the total number of members of Lodges in this Jurisdiction is 5,960. Though our numerical strength has been greatly increased, yet we are assured that our intellectual and moral vigor has been cared for in a corresponding degree. Though the rejections have been many, yet they do not appear to have been the result of any improper motives, or caused by any other than the highest regard for the interests and honor of the fraternity. The secret ballot should never be made an instrument for the gratification of pique or revenge, but ought always to be governed by intelligent and conscientious considerations worthy of the noble principles, which, as Masons, we profess to maintain. If we have not welcomed all who have desired to come among us, may we not ascribe it to the laudable determination to sedulously guard our good name, and render every Brother worthy of the remark, made nearly fifty years ago, by one not of our number, who, when asked about another man's character, replied, "He is a good man, for he is a Mason."

I sincerely regret the reduction in the amount of fees payable to the Grand Lodge on initiates. In my judgment, this is a change in the wrong direction. In some degree, the respectability and usefulness of our Order demand that our pecuniary receipts should be larger; and I am convinced that if the fees required of initiates were fifty instead of twenty dollars, with corresponding payments into the Grand Treasury, the most salutary benefits would be the consequence.

A few of the Lodges have established regulations requiring a high degree of proficiency in candidates as a qualification upon which their advancement is made to depend; and as might have been expected, such Lodges are among the best conducted in the jurisdiction.

But few Dispensations to confer the degrees in a manner granted by such authority, have been requested during the past year. Within the year I have given four Dispensations to Lodges in other Jurisdictions to confer the degrees on residents of this State. The reasons for such a privilege ought to be very strong, or it should not be asked for. Had the number of applications for it been large, I should have withheld my consent; for, in general, we are better judges of the qualifications of candidates who reside with us, than are the Brethren who dwell beyond our borders.

I have been frequently consulted by Masters of Lodges as to the intent of the following provision in the Constitution, Sec. 5, Art. III., Part Fourth:—

"All applications for initiation shall be made to the Lodge in the town where the petitioner resides, if there be a Lodge in such town; but if there be none, then he shall apply to the Lodge nearest his residence. And no person residing in a town where there is a Lodge, shall be initiated in any other town, without the written consent and approbation of the Master and Wardens of that Lodge."

I have held that a strict construction of the regulation, that a person residing in a town where there is no Lodge, must be initiated in the nearest Lodge, and that the recommendation of such Lodge would not entitle him to be initiated elsewhere.

WORK, LECTURES, TRESTLE-BOARD, &c.

The undertaking, commenced in 1857, to render all our Lodges skilful and thorough in the ritual, has steadily advanced, and I have the gratification to inform you that there are but few Lodges which have not several members, at least, capable to instruct in our mode of work, and impart a full knowledge of the lectures. It is essential that every Lodge should possess within itself the means of instruction, and thus relieve the treasury of the heavy expenditure attendant upon the system of lecturing that has of late been in practice. It is expected that when all of them have attained a due proficiency, such expense will no longer be incurred, except that which may attend the annual exemplification by the Grand Lecturers. Some of the results of making our Brethren good workmen are exhibited in the improved discipline and government of the Lodges, and in the increased and more punctual attendance at Lodge-meetings.

If the power to create Lodges of Instruction was extended, allowing the Grand Master to erect them wherever, in his judgment, they would be beneficial, a great facility for perfecting a knowledge of the Work and Lectures would be provided. Our Constitutions provide that "A Lodge of Instruction may be holden in any town or city in the Commonwealth, where there is more than one Lodge located: Provided the sanction of either of said Lodges, and the permission of the Grand Master, in writing, be obtained." Such Lodges might be formed into districts, each district to embrace two or more regular Lodges located in different towns or cities. For example, a district might be formed including the Lodges in Roxbury, Dorchester and Quincy, and another might comprise the Lodges in Northampton, Shelburne Falls, Greenfield and Northfield; and thus proceeding throughout the jurisdiction, there need be no Lodge which could not enjoy the advantages afforded by a Lodge of Instruction. An occasional visit to these schools of Freemasonry by a Grand Lecturer, would insure uniformity of instruction in all parts of the State.

I would here call the attention of the Lodges to the fact that it is the duty of the Grand Lecturers to exemplify the Work and Lectures according to the system adopted by the Grand Lodge; and that no Lodge should deviate from their instruction. And no officer of the Grand Lodge, except the Grand Master, has any authority to interfere with their instructions; they being amenable to the supreme authority alone for innovations made or permitted by them. I would also remark that no lecturer can be employed by any Lodge, who has not written authority from the Grand Master so to act.

It would tend to facilitate the improvement of newly-made Brethren, to place in their hands some one of the approved manuals, or Trestle-Boards of Freemasonry. These can be obtained at little expense. The New Trestle-Board, by Bro. Charles W. Moore, approved by this Grand Lodge, is one to be safely entrusted to novitiates.

FESTIVALS.

Saint John the Baptist's Day was celebrated in Boston by the De Molay Encampment of Knights Templars, who entertained as their guests on the occasion, the Richmond Encampment of Knights Templars, of Virginia. Rarely has the military branch of our Order shone to greater advantage than on that day. The beautiful appearance of the procession on its way to Bunker Hill, attracted a vast crowd of interested and admiring spectators. The day and evening were spent by the Encampments, in a social and festive manner. Not the least among the benefits realized from the visit of our Richmond Brethren, is the establishment of intimate personal acquaintance and social relations between influential Brethren of two of the oldest Masonic Jurisdictions on the continent.

King Solomon's Lodge, Charlestown, celebrated its seventy-fifth anniversary on the 6th of September. An appropriate address was delivered by the Deputy Grand Master, Rev. Dr. William Flint. The Charter of the Lodge bears the date of the 5th of September, 1783, and the names of Joseph Warren, Grand Master; Joseph Webb, Past Grand Master; Paul Revere, Senior Grand Warden and Joseph Uran, Junior Grand Warden. King Solomon's Lodge has given two Grand Masters to this Jurisdiction—Josiah Bartlett and John Soley.

MOUNT LEBANON LODGE.—THE RITUAL.

The officers of Mount Lebanon Lodge (one of the five oldest Lodges in this city), were duly installed by the M. W. Grand Master, on Wednesday evening, Dec. 29th, in the presence of a very full attendance of members and visitors. Previous, however, to the commencement of the installation ceremonies, an interesting and well written address was delivered by the retiring Master, W. Brother F. A. Sprague, in which the speaker sketched with much clearness, the history of the Lodge, from its organization in 1805 to the present time,—presenting to his hearers many of the most prominent and interesting events connected with its progress during the half century of its existence.

The installation ceremonies were then performed by the Grand Master in his usual able and impressive manner—at the conclusion of which the

Lodge was closed and the members, together with the officers of the Grand Lodge present, and the members of Germania Lodge, which happened at the time to be in session, and other invited guests, repaired to the banqueting hall, and partook of an excellent collation, which had been liberally provided by the Lodge for the occasion.

Among the Past Masters of this Lodge we notice the name of the late Benjamin Gleason, Esq., who was the associate and co-laborer of the late Thos. Smith Webb, in introducing into the Lodges of New England, and subsequently into other sections of the country, what is known as the Prestonian system of work and lectures. The labor of promulgating the work mainly devolved on Brother Gleason, and it is not too much to say, that as an accurate, consistent and intelligent teacher, he had no superior, if an equal, in this country. He was a thoroughly educated man, and he understood the literary as well as the mental requirements necessary to a faithful and creditable discharge of the important duty he had assumed.

In 1804, the Grand Lodge of Massachusetts adopted the Preston ritual as its standard of work, and employed Brother Gleason to communicate it to the Lodges under its jurisdiction, then including what is now the State of Maine. In the performance of this duty, he was exclusively employed during the whole of the year named, on account of the Grand Lodge; and we think, a large part of the following two or three years, on his own private account. Indeed he never ceased his labors as a lecturer until his death in 1847; and there are many Brethren now living—and among them ourself—who will ever take pride in remembering and acknowledging him as their master and teacher in the purest and most perfect Masonic ritual of ancient Craft Masonry, ever practised in this country. It was the "work" of Masonry, as revised by Preston, and approved and sanctioned by the Grand Lodge of England, near the close of the last century, and practised by authority of that body, until the "Union" in 1813; when, for the purposes of reconciliation, it was subjected to a revision, which, in some respects, proved to be an unfortunate one; inasmuch as the revised system, though exceedingly beautiful, has so many incongruities and departures from the original, and is so elaborate withal, that it has never met with that cordial approval, even among our English Brethren, which is necessary to its recognition and acceptance as a universal system.

The verbal ritual, as revised by Preston, was brought to this country about the year 1803—not by Webb, as we have recently seen it stated, for he never went abroad—but by two English Brethren; one of whom, we think, had been a pupil of Preston, and both of whom had been members of one of the principal Lodges of Instruction in London. It was first communicated to Webb, and by him imparted to Gleason, who was at the time, a student in Brown University, at Providence, and being an intelligent and zealous Brother, became a favorite of Webb, who was his senior both in years and in Masonry. On being submitted to the Grand Lodge of this Commonwealth, it was approved and adopted, and Br. Gleason was employed to impart it to the Lodges, as before stated. From that time to the present, it has been the only recognized Masonic work of Massachusetts; and though we are not unmindful that many unwarrantable liberties have been taken with it, and that innovations have crept in, which would have been better out—yet, as a whole, we are happy to know that it has been preserved in the Lodges of this city,—and, in view of the recent instructions by authority of the Grand Lodge, we may add, the Lodges of this Commonwealth—in a remarkable degree of purity; and that it is still taught in the Lodge of which, in 1809, Brother Gleason was Master, with so close a resemblance to the original, that if it were possible for him to be present at the conferring of the degrees to-day, he would find very little to object to in the work of his successors. The system underwent some modifications (which were doubtless improvements,) in its general *arrangement* and *adaptation*—its *mechanism*—soon after its introduction into this country; but in all other respects it was received, and has been preserved, especially in the Lodges of the older jurisdictions, essentially, as it came from the original source of all our Craft Masonry. In many parts of the country it has hitherto had to contend against the corrupting influences of ignorant itinerant lecturers and spurious publications; but it is believed that an effectual check has been put to this class of dangerous evils, and that they will hereafter be treated as they deserve. If so, we may reasonably hope to be able to preserve the ritual, and transmit it to our successors, in something like its original purity,—but not otherwise.

MOUNT CARMEL LODGE.

On Monday evening, Jan. 10th last, the new and convenient Hall, recently fitted up by this ancient Lodge, in the city of Lynn, was appropriately Dedicated by the M. W. Grand Lodge of the Commonwealth. The evening was intensely cold, the thermometer ranging from ten to fifteen degrees below zero; nevertheless there was a very good attendance of the officers of the Grand Lodge and of the members of Mount Carmel Lodge,—among the latter were three of its oldest surviving members, one of whom having been, *for the fortieth time*, reappointed Tyler of the Lodge, was installed by the M. W. Grand Master, in appropriate terms. The officers for the year are as follows:—

Henry Earle, W. M.; C. E. Raddin, S. W.; W. C. Maxwell, J. W.; E. A. Ingalls, Treas.; H. C. Oliver, Sec.; W. D. Poole, S. D.; E. C. Maxwell, J. D. Rev. H. E. Hempstead, Chap.; C. E. Trask and B. H. Atkins, Stewards; E. A. Munroe, Marshal; Jonathan Richardson, Tyler.

The new hall is situated on Willow street, near the central depot, and is furnished in a neat, tasteful and appropriate manner. At the conclusion of the services at the hall, the members, with the officers of the Grand Lodge and invited guests, repaired to the Sagamore House, where an excellent supper was tastefully served up for their refreshment, and where an hour was spent in social enjoyment and the interchange of friendly greetings.

STATISTICS OF THE ORDER IN MASSACHUSETTS.

We learn from the Grand Master's annual address before the Grand Lodge in December, that during the last year, four Charters for new Lodges have been issued, and one, which for some years has lain dormant, restored; and that six new Masonic Halls have been Dedicated, viz:—

Dec. 30, 1857. The new Hall of Mount Zion Lodge, at Barre, was dedicated by the R. W. Rev. Wm. Flint, Dep. Grand Master, assisted by officers of the Grand Lodge.

Jan. 22, 1858. The Charter of Bethel Lodge, at Enfield, was restored to Aaron Woods and others, by order of the Grand Lodge, Dec. 28, 1857.

June 9. Issued Charter to Eureka Lodge, New Bedford, and Constituted the same on the 21st July.

June 24. New Hall of Mount Moriah Lodge, Westfield, Dedicated by R. W. Franklin Weston, of Dalton, specially appointed for the purpose.

Sept. 8. Issued Charters to John Abbot Lodge, Somerville; Berkshire Lodge, South Adams, and Mount Vernon, Malden.

Sept. 13. Constituted John Abbot Lodge, and Dedicated its new Hall.

Sept. 21. Constituted Berkshire Lodge, and Dedicated its Hall.

Oct. 12. Constituted Mount Vernon Lodge, Dedicated its Hall and installed its officers.

Nov. 1. Dedicated Nassau Hall, Boston.

The Grand Master also announced to the Grand Lodge that since the quarterly communication in March last, he had granted six Dispensations for Lodges, as follows:—

March 22. Granted Dispensation to form Quabaug Lodge, in Warren, to Lucius E. Truesdell, and seven other petitioners.

May 19. Dispensation for *Henry Price Lodge*, in Charlestown, to Chas. B. Rogers, G. Washington Warren, and twentythree others.

June 21. Dispensation for *Montacute Lodge*, Worcester, to Wm. A. Smith and thirtyone others.

Sept. 10. Dispensation for Webster Lodge, in the town of Webster, to Chas. E. Blair, and twentythree others.

Sept. 23. Dispensation for Trinity Lodge, Clinton, to E. D. Bancroft, and fourteen others.

Nov. 17. Dispensation for Southern Cross Lodge, at Valparaiso, S. A., to John Bigler, and nine others.

The initiations during the year have been about one thousand.

"ROBERT BURNS, 'THE AYRSHIRE PLOUGHMAN.'"

WHATEVER relates to the life of ROBERT BURNS, possesses a general interest, sufficient to secure for it a favorable reception with every class of readers; but greatly is this interest increased—individualized, as it were—whenever the subject is brought before the members of the Masonic Fraternity, who claim the great poet as a Brother, and whose memory they hold in veneration. Burns was made a Mason in the summer of 1783, and subsequently presided for some years as Master or Deputy Master, "o'er the Sons of Light," in the St. James' Lodge, Tarbolton. Having on a previous occasion given a brief sketch of the history of his Masonic relations, the following interesting particulars of his personal and social history will not be regarded as out of place in our pages. They are taken from a recent work published in London under the title of "School Days of Eminent Men:"—

"Robert Burns, whom his countrymen delight to honor as the Shakspeare of Scotland, was born in 1759, in the parish of Alloway, near Ayr. His father was a poor farmer, who gave his son what education he could afford. Burns tells us that 'though it cost the schoolmaster some thrashings,' he made an excellent English scholar; and by the time he was ten or eleven years of age, he was a critic in substantives, verbs, and particles. In his infant and boyish days, too, he was much with an old woman who resided in the family, and was remarkable for her ignorance, credulity, and superstition. She had the largest collection in the country of tales and songs concerning demons, ghosts, fairies, brownies, witches, kelpies, elf-candles, dead-lights, wraiths, apparitions, cantraips, giants, enchanted towers, dragons, and other trumpery. This cultivated the latent seeds of poetry, but had so strong an effect on Burns's imagination, that after he had grown to manhood, in his nocturnal rambles he sometimes kept a sharp look-out in suspicious places, and it often took an effort of philosophy to shake off these idle terrors. He says: 'The earliest composition that I recollect taking pleasure in was, "The Vision of Mirza," and a hymn of Addison's, beginning, "How are thy servants blest, O Lord!" I particularly remember one stanza, which was music to my boyish ear:—

"For though on dreadful whirls we hung
High on the broken wave."

I met with these pieces in Mason's "English Collections," one of my school-books. The two first books I ever read in private, and which gave me more pleasure than any two books I have since read, were "The Life of Hannibal," and "The History of Sir William Wallace." Hannibal gave my young ideas such a turn, that I used to strut in rapture up and down after the recruiting drum and bagpipe, and wish myself tall enough to be a soldier; while the story of Wallace poured a Scottish prejudice into my veins, which will boil along there till the flood-gate of life shut in eternal rest.'

"While Burns lived on his father's little farm, he tells us that he was, perhaps, the most ungain, awkward boy in the parish. He continues: 'What I knew of ancient story was gathered from Salmon's and Guthrie's "Geographical Grammars;" and the ideas I formed of modern manners, literature, and criticism, I got from the "Spectator." These, with Pope's Works, some Plays of Shakspeare, Tull and Dickson on "Agriculture," the "Pantheon," Locke "On the Human Understanding," Stackhouse's "History of the Bible," Justice's "British Gardener's Directory," Bayle's Lectures, Allan Ramsay's Works, Taylor's "Scripture Doctrine of Original Sin," a Select Collection of English Songs, and Hervey's "Meditations," had formed the whole of my reading. The Collection of Songs was my vade-mecum. I pored over them driving my cart, or walking to labor, song by song, verse by verse—carefully noting the true, tender, and sublime, from affectation and fustian. I am convinced I owe to this practice much of my critic craft, such as it is.'

"Burn's father was a man of uncommon intelligence for his station in life, and was anxious that his children should have the best education which their circumstances admitted of. Robert was, therefore, sent in his sixth year to a little school at Alloway Mill, about a mile from their cottage; not long after, his father took a lead in establishing a young teacher, named John Murdoch, in a humble temple of learning nearer hand, and there Robert and his younger brother, Gilbert, attended for some time. 'With him,' says Gilbert, 'we learned to read English tolerably well, and to write a little. He taught us, too, the English Grammar. I was too young to profit much from his lessons in grammar, but Robert made some proficiency in it; a circumstance of considerable weight in the unfolding of his genius and character, as he soon became remarkable for the fluency and correctness of his expression, and read the few books that came in his way with much pleasure and improvement; for even then he was a reader when he could get a book.' Gilbert next mentions that 'The Life of Wallace,' which Robert Burns refers to, 'he borrowed from the blacksmith who shod our horses.'

"The poet was about seven years of age when (1766) his father left the *clay bigging* at Alloway, and settled in the small upland farm at Mount Oliphant, about two miles distant. He and his younger brother continued to attend Mr. Murdoch's school for two years longer, when it was broken up. Murdoch took his leave of the boys, and brought, as a present and memorial, a small compendium of English Grammar, and the tragedy of Titus Andronicus; he began to read the play aloud, but so shocked was the party at some of its incidents, that Robert declared if the play were left, he would burn it; and Murdoch left the comedy of the 'School for Love' in its place.

"The father now instructed his two sons, and other children; there were no boys of their own age in the neighborhood, and their father was almost their only companion. He conversed with them as though they were men; he taught them from Salmon's 'Geographical Grammar,' the situation and history of the different countries of the world; and from a book-society in Ayr he procured Derham's 'Physico and Astro-Theology,' and Ray's 'Wisdom of God in the Creation,' to give his sons some idea of astronomy and natural history. Robert read all these books with an avidity and industry scarcely to be equalled. From Stackhouse's 'History of the Bible,' then lately published in Kilmarnock, Robert collected a competent knowledge of ancient history; 'for,' says his brother, 'no book was so voluminous as to slacken his industry, or so antiquated as to damp his researches.' About this time, a relative inquired at a bookseller's shop in Ayr for a book to teach Robert to write letters, when, instead of the 'Complete Letter Writer,' he got by mistake a small collection of letters by the most eminent writers, with a few sensible directions for attaining an easy epistolary style, which book proved to Burns of the greatest consequence.

"Burns was about thirteen or fourteen, when his father, regretting that he and his brother wrote so ill, to remedy this defect sent them to the parish school of Dalrymple, between two and three miles distant, the nearest to them. Murdoch, the boys former master, now settled in Ayr, as a teacher of the English language; he sent them Pope's Works, and some other poetry, the first they had an opportunity of reading, except that in the English Collection, and in the 'Edinburgh Magazine' for 1772. Robert was now sent to Ayr, 'to revise his English grammar with his former teacher,' but he was shortly obliged to return to assist in the harvest. He then learned surveying at the parish-school of Kirkoswald. He had learned French of Murdoch, and could soon read and understand any French author in prose. He then attempted to learn Latin, but soon gave it up. Mrs. Paterson, of Ayr, now lent the boys the 'Spectator,' Pope's Translation of Homer, and several other books that were of use to them.

"Thus, although Robert Burns was the child of poverty and toil, there were fortunate circumstances in his position. His parents were excellent persons; his father exerted himself as his instructor, and, cottager as he was, contrived to have something like the benefits of tuition for his two eldest sons; and the young poet became, comparatively speaking, a well-educated man. His father had remarked, from a very early period, the bright intellect of his elder-born in particular, saying to his wife, 'Whoever may live to see it, something extraordinary will come from that boy!'

"It was not until his twentythird year that Burns's reading was enlarged by the addition of Thompson, Shenstone, Sterne, and Mackenzie. Other standard works soon followed. The great advantage of his learning was, that what books he had, he read and studied thoroughly—his attention was not distracted by a multitude of volumes, and his mind grew up with original and robust vigor; and, in the veriest shades of obscurity, he toiled, when a mere youth, to support his virtuous parents and their household; yet all this time he grasped at every opportunity of acquiring knowledge from men and books.

"Burns, says Mr. Carruthers, came as a potent auxiliary or fellow-worker with Cowper, in bringing poetry into the channels of truth and nature. There were only two years between the 'Task' and the 'Cotter's Saturday Night.' No poetry was more instantaneously or universally popular among a people than that of Burns in Scotland. There was the humor of Smollet, the pathos and tenderness of Sterne or Richardson, the real life of Fielding, and the description of Thompson—all united in the delineations of Scottish manners and scenery by the Ayrshire ploughman. His masterpiece is Tam o' Shanter: it was so considered by himself, and the judgment has been confirmed by Campbell, Wilson, Montgomery, and by almost every critic."

THE SOURCE OF DANGER.

[From a speech at a Masonic festival in London, by the Prov. G. Master of Cambridgeshire.]

United and faithful, we may boldly defy difficulties—disunited and unfaithful, we shall become an easy prey to designing men. The danger we have to guard against is a danger from within, and not a danger from without. Internal disunion, and not external aggression, is what we have to fear. We have a cause common to one and all—and in that cause we must labor. In private Lodges nothing so certainly and so speedily ensures decay and ruin as the existence of "party" within it; and just so it is with the Grand Lodge. Nothing can or will be so ruinous. It checks progress, it embarrasses the conduct of affairs, it hinders needful reforms, provokes contentions, and is directly opened to the spirit and letter of our ancient laws. In such a society as ours, difference of opinion cannot fail to occur; let us endeavor to conduct these differences to a peaceful and Masonic issue. As a violation of our first principles, "party" should not be heard of or tolerated amongst us. I do not believe—I cannot believe—I will not believe—that there is, or can be, an individual amongst us who would prefer his own personal interests to the interests of our noble institution—who would sacrifice the interests and destroy the harmony of this noble institution to satisfy selfish ends. No such man is or can be amongst us; if such a one there ever should be, I would proclaim him recreant throughout the length and breadth of the land, an enemy to our Order, false to his oath, and traitor to the society to which he has solemnly sworn fidelity. (The speaker was here greeted with a tremendous outburst of applause and a hearty round of "good fire.") Brethren, societies, like nations, have their periods of difficulty; and these, like storms, recur with some degree of seeming regularity. Pondering over some of our recent difficulties, and endeavoring to explain to myself their origin and their causes, I have been reminded of a story which bears date anterior even to that claimed by Masonry. It relates that Jove, in one of his joyous moments over a bowl of nectar, determined to send a present to the poor mortals below. He commissioned Momus—there were no Pickfords in those days—to be the bearer of his message, who descended from Olympus, carrying with him a large bundle, which, being opened, presented to the eyes of the gaping multitude myriads of—spectacles! Now these spectacles were composed of different colored glass, so that each one looking through only his own glasses, saw objects in a different color from that in which they appeared to his neighbors; and thence arose great diversity of opinion. Now, I really think that some of these spectacles are in use amongst the Masonic fraternity in the present day; and hence, in surveying our Brethren, some look yellow, some green, others black, and some very blue. It is to the use of these severed glasses that I ascribe many of our recent difficulties. If we would only look occasionally through our neighbor's glass, and get him, if he will, to take a peep through ours, and see how we judge of each other's acts, depend upon it we should be none the worse, and Masonry would be all the better for the exchange. No feuds are so bitter as family feuds. Masons, we know, can love each other with the love of brothers; let us not emulate the quarrels of blood relations. Life is not too long for us to spend so much of our time in bickering and quarrel. Let us here, on this appropriate occasion, on this spot, consecrated for the time to the true work of Masonry—let us bury all our animosities, let us resolve to work together in kindness and in brotherly love, to treat each other with courtesy and forbearance, and let the new year which is about to commence prove the opening of a new era in Masonic unity. Let us be true to ourselves and true to each other. Let us remember that we have not only to maintain our institution in honor and respect, we have not only to support our charities and to see that their funds are faithfully and judiciously administered, we have not only to practise that charity of the purse which will enable it to be said of us that—

> " We ourselves have been
> The fathers and the dealers out
> Of some small blessings; have been kind
> To such as needed kindness;"

but let us not be unmindful of that other charity which

> "Lays the rough paths of peevish nature even,
> And opens in each heart a little Heaven."

DEATH OF MORGAN NELSON, Esq.

In our last we briefly announced the death of this estimable and distinguished Brother, at his residence in Wheeling, Va. He died on the 25th December, and was buried with Masonic honors on the 28th, the ceremonies being performed by the Lodge of which he was a member. It may truly be said of our departed Brother that he was a Mason in whom there was no guile. He loved the Institution for itself, and he illustrated its principles in his walk and conversation, as a man and a Mason. Amiable in his disposition, consistent in his conduct, firm in his principles as in his integrity, he commanded the love and respect of all who enjoyed the privilege of his acquaintance. He had been a member of the Masonic Institution for about half a century, during which long period he had filled many of its most important offices, from the Lodge to the Encampment. We are not in possession of the necessary information to enable us to speak in other than general terms in this respect, but to his activity, faithfulness, and ability as a working Mason, we cheerfully bear testimony. At the triennial session of the Gen. Grand Encampment of the United States in 1856, he was elected Grand Master of that Body, but declined the office on account of his advanced age and personal cares, much to the regret of his Companions.

How he was esteemed by his immediate friends and neighbors, will appear from the following notice of his death by Wheeling Lodge, No. 148, of which he was a Past Master:—

The hand of God has been laid heavily upon us! He has taken from us our friend and Brother, the Worshipful Morgan Nelson. In sorrow and humility we bow before His mandate, and yield that obedience to His will which our departed Brother has so often enjoined and taught us; in the firm faith and hope, that, ere this he has passed "the portals of the Grand Temple of Jehovah," and before the Grand Tribunal of unbiassed Justice, in the presence of myriads of intelligent beings, received the heavenly plaudit of "well done good and faithful servant, enter thou into life eternal."

It is due to the memory of our Brother and to ourselves, that we should give expression to the love and veneration with which our intercourse with him inspired us. In so doing, we only fear, that the truthful expression of our feelings, to those who do not understand the triple cord that bound him to us, now so recently severed, may seem but the exagerated expression of empty panegyric.

In all the relations of domestic and social life, truth, fidelity, devotion and forgetfulness of self, ever distinguished him. No one ever gained, as the reward of this pure character, warmer affection, purer esteem and respect, than united to him, his immediate family and troops of friends.

Whilst leaving to others, to do justice to his character in all the other relations of life, it is our sad pleasure and willing duty, to record our testimony to his character as a Mason. For nearly fifty years he was a true and faithful laborer in our Masonic Temple. In the plain and simple language of our Masonic Chart, as a Free and Accepted Mason he was faithful to his trust, supported the dignity of his character on every occasion, and enforced obedience to the tenets of our Order, by his example as well as precept. Faithfully did he preserve the ancient landmarks of the Order, nor did he suffer them to be infringed, or countenance any deviation from the established usages and customs of the Fraternity. He was a teacher in Masonry, and faithfully did his life illustrate its precepts, as he delivered them to us. His death has extinguished one of the bright and shining lights of our Order, and the news of his death will come upon the ears of our brotherhood throughout the land, "like the sound of the fall of the mighty oak, in the stillness of the forest!"

The usual resolutions were also adopted by the Lodge, but their publication here is not deemed necessary.

SECRECY OF MASONRY.

Freemasonry deals in hieroglyphics, symbols, and allegories, and, to be qualified to reveal their meaning, a man must know more than a mere nominal Mason: the full interpretation of them, like that of the mysteries of old, is in select hands—it has been committed only to those of tried fidelity, who conceal it with suitable care. Others, if not deficient in intellect, yet wanting industry or inclination to explore the penetralia of the Temple, are not qualified, if willing, to betray it. Hence the secrecy which has so long distinguished the fraternity. This secrecy, however, has been urged against our institution as a crime; but the wise know that secrecy properly maintained is one of the best securities of social happiness.—*Anon.*

MASONRY IN FRANCE.*

THE Masonic news from the Orient of Paris during the last few months has not been of any very great importance. We shall proceed to notice the most interesting items.

By a decree of the Prince Lucien Murat, Grand Master of France, bearing date the 10th July, the Chevalier Joseph Canevaro, Sardinian minister plenipotentiary to the republic of Peru, is named representative of the Grand Orient of France to the Grand Orient of Peru, at Lima. This appointment has been made in accordance with a wish expressed to Prince Lucien in a communication from the Grand Master of Peru. The same decree informs us that relations of friendship and correspondence have been entered into between the Grand Orient and the Grand Lodge of Ireland; the French Grand Master having nominated as his representative in Dublin an illustrious Brother whom the official bulletin styles Sir Edward Boroug (?), Bart.

A committee of the council of the Grand Master was nominated some time back to consider and make a report upon sundry libels which have lately appeared, from clerical and other sources, against the Order of Freemasons. One attack in particular is alluded to as containing defamatory matter of a peculiarly atrocious character. The report of this committee was brought up at the sitting of the council some months since, and stated that the productions in question were anonymous; and that "since the authors of them did not think them worthy of being acknowledged, the libels were, in the opinion of the committee, deserving only of silent contempt, as the only way to treat provocations so miserable and so disgusting to all honest men." The council adopted the report of the committee, and passed to the order of the day.

At St. Germain-en-Laye, in the Council of Kadosh called "La Bonne Foi," the president, the W. Bro. Tanquerel, has proposed for the study of the members the following subject:—"Give a description of the moral and physical features of a country in which Masonic principles should be the base of all institutions."

Ferouk Khan, late ambassador from Persia to the Emperor of the French, and who has now returned to his native country to fill the post of prime minister, was initiated into Masonry, during his stay in Paris, in the Lodge "Sincère Amitié." Before leaving France he presented the Brethren with his bust, and also with some elegant additions to the furniture of the Lodge. At this Lodge, as also at the "Bonaparte" and the "Aténée Francais," it has been determined for the future not to insert the address of candidates in the notices of meeting. This has been done in order to prevent the neophytes becoming the victims of individuals expelled from the Grand Orient and private Lodges, "who," to use the words of the *Bulletin du Grand Orient*, "are in the habit of going to the residences of candidates for admission to the Order, and, abusing their good faith, obtain money from them intended by the donors for the widow and the orphan.

The movement to raise a fund for the benefit of the poet Lamartine has been taken up by the Masonic body. The town of Macon has taken the initiative in the national subscription. The Freemasons' Lodge of that place has thought fit to address an appeal on M. de Lamartine's behalf to the Lodges of France, Algeria, and the colonies, to which about thirty Lodges responded almost immediately, contributing upwards of 2,000 francs. Other sums will doubtless follow to swell the list. The Grand Master has also authorized a subscription list to be opened in the Grand Orient, at the head of which his highness has inscribed his own name for the amount of 100 francs. M. de Lamartine has addressed the following letter to the Brethren at Macon:—

> "I have the honor to return you the list (so honorable both to you and to me) of subscribers from French and foreign Masonic Lodges. Pray assure all your Brethren of my gratitude. I do not speak the language, and am unacquainted with the rites of your fraternal institution; but through you I know its heart and its works. I see only in the secret of the Lodge a veil of modesty thrown upon truth and charity to heighten their beauty in the eyes of God and man. But for this modesty, you would not conceal from men the secret which your actions reveal. You are, in my opinion, the great eclectics of the modern world. You cull from all time, all countries, all systems, all philosophers, the evident, eternal, and immutable principles of universal morality, and you blend them into an infallible and unanimously accepted dogma of fraternity. You reject everything that divides minds, and profess everything that unites hearts; you are the manufacturers of concord. With your trowels you spread the cement of virtue about the foundations of society. Your symbols are but figures. If I am not mistaken in this interpretation of your dogmas, the curtain of your mysteries might be drawn without the fear of revealing anything but services rendered to humanity. The tribute of esteem and sympathy which the Masonic Lodges of France and foreign countries have been kind enough to send to me through you, gives me a right of confraternity with them. I did not require this right to esteem them; but this honorary confraternity now entitles me to love them as brothers. Receive and convey to your honorable correspondents of all countries the assurance of my gratitude and respectful consideration.
>
> "LAMARTINE."

THE DOCTRINES OF FREEMASONRY.

"THE doctrines of Freemasonry embrace all the natural, moral, and political obligations of society. It directs us to fulfil our duty to our God, our king, our neighbor, and ourselves; it inculcates reverence, resignation, and gratitude to Him who made and preserved us—obedience and loyalty to the sovereign, who in justice and clemency, rules over us—courtesy and amity to our neighbor—equity and compassion to all mankind. It teaches us to pity and forgive our enemies, to love and reward our friends, to relieve the distressed, and cherish the neglected. Masonry is confined to no form of faith nor sect of religion; and her charity, like her creed, is universal. So too, as she rejects all bigotry in matters of faith, she nourishes no blind zeal on the subject of politics, nor affords any support to civil discord or popular commotion. Private benevolence, in its extended operation, becomes patriotism, which is, in fact, public benevolence. From liberality of thinking and acting towards individuals, Masonry is propitious to general liberty—but it is liberty void of licentiousness. The grand principles of our Order are those of peace, patience, and good will; they hold out no encouragement to faction, no extenuation of private defamation and slander. As concerns the welfare of the state, our wishes, like those of all good members of the community, are for its improvement—but under the guidance of order and wisdom; in the hands of the vulgar and the violent, attempts at national reforms lead to anarchy and confusion—to every violation of property, liberty, and life."

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*London Freemasons' Magazine.

HISTORY OF MASONRY IN CONNECTICUT.

We have been politely furnished with the first part, or number, of the "Early Records of Freemasonry in Connecticut," now in course of publication by R. W. Brother E. G. Storer, Grand Secretary of the Grand Lodge of that State. It is a beautifully executed pamphlet of two hundred pages, and, we may in truth add, one of the most interesting and valuable contributions to the history of Masonry in America, that has for many years fallen under our notice. The arrangement of the work is unexceptionable, and its general execution most creditable to the compiler. We cordially recommend it as worthy of a generous patronage, and as entitled to a conspicuous place in every Masonic Library in the country. The work is to consist of three parts, making a handsome volume of six hundred pages, at three dollars.

The work very appropriately opens with "extracts from the history of St. John's Grand Lodge, at Boston," and of the "Massachusetts Grand Lodge," giving a brief summary of the early history of Masonry in New England. This is followed by the record of proceedings the "American Union Lodge," originally organized as an army Lodge, in the town of Roxbury, (adjoining Boston,) by authority of a Dispensation from M. W. John Rowe, but was subsequently held wherever the regiment to which it was attached, happened to be stationed. It was a Massachusetts Lodge, though held in the "Military Line of the State of Connecticut." The proceedings are full of interest to the inquiring Brother, and will afford an ample compensation for any length of time that may be necessary for a careful examination of them. It was in this Lodge that the late Gov. (Colonel) John Brooks, of Massachusetts, was made a Mason, August 26, 1779. Among the visitors present at the celebration of the festival of St. John the Baptist, June 24th, of this year, which took place at Nelson's Point, N. Y., we find the name of Gen. Washington. "After the usual ceremonies," says the record, "the Lodge retired to a bower in front of the house, where being joined by his Excellency General Washington and family, an address was delivered to the Brethren and a number of gentlemen collected on the occasion, by the Rev. Dr. Hitchcock, followed by an address to the Brethren in particular, by Brother Hull."* In Sept. of this year the Lodge held a meeting, "by particular application, at Moore's Quarters, on West Point;" but "no particular business being proposed, a lecture was given by the Master.' It subsequently held several meetings at the Point; and on the 24th June, 1782, "the Lodge was opened and proceeded to West Point, where they joined Washington Lodge, and commenced the procession from Gen. Patterson's house to the Collonade, each Lodge separate, where a dinner was provided, and an oration delivered by Brother John Brooks (afterwards Gov. Brooks) of the Massachusetts Line." But we have not space to follow the record further.

Next in order follows "brief notices of some of the Lodges in Connecticut, in existence before the Grand Lodge." These are all of much interest and add to the value of the work. Next comes brief accounts of two Masonic Conventions held respectively in the years 1783 and 1789, in which latter year the Grand Lodge was organized. The proceedings then follow in regular course.

GRAND LODGE OF CANADA WEST.

We have the satisfaction to announce to our readers, that at the quarterly convocation of the Grand Lodge of England, on the first day of December last, the recognition of the independence of the Grand Lodge of Canada West, was declared and sanctioned by that Grand Body, by the adoption of the following resolution, moved by the M. W. the Earl of Zetland, Grand Master.:—

> "That official intimation having been received of the formation of the Grand Lodge of Antient Free and Accepted Masons in Canada, this Grand Lodge recognizes that body as an independent Grand Lodge, having jurisdiction over the province hitherto known as Canada *West*, and expresses its desire to entertain henceforth with it such a cordial and fraternal intercourse as will serve to promote the interests of Masonry in both countries."

It will be noticed that this recognition is limited in its terms, and, so far as it may be respected, restricts the jurisdiction of the new body to the upper province, or Canada *West*. The reason for this is, that the Lodges in the lower province, which compose the Prov. Grand Lodge of Quebec and Three Rivers, did not join the secessionists, but remain true to their obligations and allegiance. Their mother Grand Lodge very properly protects them in their rights and jurisdiction, as she will also continue her protection over those Lodges in Canada West which have not yet joined the new organization. The ultimate result, however, will undoubtedly be a union of all parties, in the recognized body; and perhaps the sooner this is done the better for all—since it cannot long be avoided. The rebellion has resulted in a successful revolution, and independence has followed as a necessary consequence. We presume there can now be no further obstacle in the way of a recognition of the new Body, by those Grand Lodges in this country which have heretofore regarded it as an illegal organization.

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*Gen. Hull, of Massachusetts.

THE CRAFT AND THE IRISH PEASANTRY.

BY THE REV. BRO. J. KINGSTON.

STRANGE notions respecting Freemasonry prevail in the Emerald Isle. Some months since, when spending a few days with a clerical Brother in the picturesque neighborhood of Bantry Bay, I was solicited by him to exhibit a few of the phenomena of mesmerism—a science to which, I may remark *en passant*, I am very much attached, and which, I hesitate not to assert, demands the calm and dispassionate investigation of every member of a brotherhood which, like ours, has for its object the advancement of the human race in "light" and knowledge. Great was the astonishment of the simple rustics whom the good clergyman had permitted to fill his parlor and to gaze in at the open window, when they saw individual after individual brought under a potent influence which, at one time "charmed the blood with pleasing heaviness," at another, evoked tears and smiles, at the will of the operator; now, causing the subject to believe himself one of the domestic animals, and anon, to fancy himself a policeman, a soldier, a prima donna, a dandy, a beggarman, a lawyer, a physician—and all these wondrous effects produced upon their fathers, brothers, sisters, daughters, sons. By what power were these astounding contradictions to their every day experience accomplished—was it of this world, or the next? Was it from heaven, or from hell—from God or Beelzebub? No one who has witnessed the awe inspiring facts of animal magnetism, will be astonished to find that such questionings as these occupied the minds of the simple peasants.

And how do you think they solved the mighty mystery? Why, the discovery by one of the lucky wights that the operator was a Freemason, cleared away all the difficulties from the subject. "Sure a Freemason can raise the devil," is a common saying in the south of Ireland. I had, therefore, henceforth, the unenviable reputation of performing miracles by Satanic authority conferred upon me when I became a Freemason. These poor creatures have also the most unbounded credulity in the power of their priests, which they assert is always used for the good and true; whilst, on the contrary, ours (the Freemasons') is wielded for evil.

Let us endeavor to show them their mistake by the love which we manifest for their never dying souls, in disseminating amongst them that volume of the Sacred Law, which always lies open on our altar, and which we are desirous should be read by every son and daughter of Adam.—*London Magazine.*

TOUCHES ON THE TRESTLE-BOARD—NO. 13.

JUSTICE, THE FOURTH CARDINAL VIRTUE.

THIS great virtue, so well known, and truly described in the Master's instructions as "the very cement and support of civil society," may appear a trite matter to discuss, and even

> "Duller—than the fat weed
> That rots itself at ease on Lethe's wharf;"

yet to the reflecting mind it presents a theme of deep bearing on all our future destiny. It enters into the whole character of a moral and accountable being. It looks beyond our present state and takes hold of the hereafter in a world to come. Let us examine it in three points of view touching important relations of human life—our duty to ourselves, our duty to others, and our obligation to our Maker, Preserver and constant Benefactor.

Our duty to ourselves not only requires that we neither demand nor take from any one in our pecuniary and business transactions more than is strictly due, but it regards the very motive of our action. It is founded on a love of rectitude. We have no right to injure any man by word or deed. There is a standard within us to guide our conduct; which teaches us that it is better to suffer wrong than to do wrong; and admonishes us to render unto every man that which belongs to him. The vulgar and contemptible maxim we so often hear in the crowd, that "Honesty is the best policy," is only the loose morality of a knave; —it has no place in the heart of a true Mason. There is a light within us—a lamp to our paths shining in the secret chamber of the soul. It is the light of Conscience, sitting on a judgment-seat, approving or condemning every motive and deed, and by its decision involving our happiness or misery. There Justice holds her tribunal, and warns us never to wrong, defraud or injure our neighbor. The motive, therefore, to render unto every man his just due, must flow from a purer and more exalted source than policy. Its fountain is clear and heavenly. It is the law of Conscience; and what is Conscience but the voice of God speaking in the soul. There is an essential difference between a proper regard to self and mere selfishness; the first is noble and virtuous and not inconsistent with duty; the other low, earthly, sensual, and leads to destruction.

Our duty to others forbids us "to deviate from the minutest principles" of integrity. Therefore, any advantage which a superior knowledge or sharp cunning may obtain in a sale or bargain violates this principle. Although a cunning dealer is often applauded for his success, yet it may be questioned if there is any character of a lower or more degraded kind on Change, than a man ever ready to betray a generous confidence and to lay up treasures by over-reaching his neighbor. In no case—unless, as some say, in the stratagems and manœuvres of war—have we any right to use craft or deception. We may keep our own counsel, it is true; but the vendor of merchandize is bound to disclose *latent* defects—as the law has it—in a sale. The trader, who puts off shop-worn goods as a fresh importation at an exhorbitant price to a credulous customer—the advocate, who advises a client, who pins his faith on his lawyer's sleeve, to commence a hopeless and expensive suit, when he knows his client neither can nor ought to recover—and the builder, who makes great profits out of the poor, needy workmen, whose necessities drive them to labor for half price, must each plead guilty before the bar of Justice, if Conscience should put them on the trial. There are cases in humble life, where the neglect of this virtue occasions much suffering. Many a hard-working laborer, after his work was done, has been put off, and worried and compelled to call again and again for those very wages on which the support of his wife and little ones depended; and yet his employer fared sumptuously every day. How often in times of commercial embarrassment, the industrious artisan has been compelled, rather than starve, to work for some monied speculator who cruelly turned his necessities into a great gain. Perhaps in such times no class in the community suffers more than unfortunate females, who live by the needle. "The Song of the Shirt" is no fiction; and it is a well known fact, that some of those, who move in the higher circles and have an abundance of this world's goods, have been more exacting in the hours of work, and more penurious in their remuneration of the sad semptress, than persons of far inferior means and condition. There is a double woe pronounced against those who oppress the widow and orphan, or grind the poor.

A case of casuisty sometimes occurs in the desire to do justice, which feelingly comes home to the bosom. It is this—a mechanic has stipulated to build a house; the contract is legally drawn under hand and seal; the terms are accurately set forth: and at the fulfilment of the job, faithfully and profitably to the owner, it turns out, from a change in the market or rise of labor, that the builder has become a great loser. Legal Justice would say, he must pocket the loss. "Did I not agree with thee for a penny?" But a beautiful cherub that sits at the loft within—heaven-born Charity—whispers to the Conscience of the good man, "Open thine hand and make a liberal allowance." Even if a common laborer or mendicant should perform a piece of work for less than its worth, pay him what is right.

The obligations of Justice to others are very broad. They go down to the lowest depths of the soul. They in fact spring from the golden rule of doing as we would be done by. Nor have they any connexion or part with expediency. Caiaphas, High Priest of the Jews, said, "It was expedient that one man should die for the people;" and they slew the HOLY ONE AND THE JUST.

Neither will a mere compliance with the letter of the law answer. Take for instance, one of those statutes enacted by the Legislature for the protection of the unwary, that every contract touching a purchase of real estate must be in writing, to have legal force; and then let a bargain of this kind be made by word of mouth only, and the whole subject be clearly and fully understood by the parties; it is honest, it is just for either party to nullify this parol agreement, because not made in writing? If so, there may be force in a written agreement—but there is neither truth nor honor in a man's word. Cases of Insolvency and Outlawry come under this same category; and in every such event an upright man will bear in mind to pay his Creditor all which is justly due, whenever his future ability and the exigencies of his family will enable him. In the city of Boston, there have been some noble examples of such high minded integrity.

Such are the lessons we are taught in Masonry. And it is to be lamented that the standard of public morals in the world around us is too low to appreciate the real value of a just and upright man in all his dealings. Riches, however acquired, are held in honor by the community, and the poor, but honest man, is too much neglected. But, his exceeding great reward is on high.

The highest and most sacred view of Justice is a consideration of our duty to God, as our maker, preserver, and constant benefactor. As our maker, we owe Him the allegiance of a loyal heart; as our preserver, we are bound to realize our dependence upon Him for every blessing; and as our benefactor, we ought to obey His commandments and seek His face and favor with deep humility and the warmest gratitude. But, we all fall short; and should the Almighty be strict to mark iniquity, where is the man so just, that he could stand before Him? Let us be thankful that our Redeemer lives.

Some may think I am trespassing in this view of my subject on holy ground. Let my Brethren, however, remember that Freemasonry is a religious institution. We call upon God in every degree to witnees our sincerity. The very first step is a confession and trust; we take his Word as our rule of faith and conduct. As we advance we are taught the immortality of the soul. We are admonished as we ascend still higher to regard His great and sacred name with profound reverence, and as Templars, to believe in his Son as the Saviour of the world. Are we not then bound in Justice to walk as children of the light? Can the Master Mason, Companion, or Knight Templar, forget his vows? I say no more—a word to the wise is sufficient.

I have now finished my very imperfect reflections on the Cardinal Virtues. They may prove suggestive and stir up better thoughts in those who meditate deeply on the nature of our Institution. Many topics, such as the seven Liberal Arts and Sciences, the five Orders of Architecture and others, might swell the number of the "Touches ont he Trestle-Board"; but at present I shall pause, remembering an old Proverb—perhaps not inapplicable:—"Withdraw thy foot from thy neighbor's house: lest he be weary of thee and so hate thee."

I. H. S.

OUR DUTIES.

NO OBJECT can be more laudable than the ambition on the part of young Masons to become perfect in the ritual; it is the stepping stone to Masonic excellence, for without it they are nothing; but if we confine ourselves to that and that only, ours will be but *lip* Masonry at best. We have higher and more important duties to perform towards ourselves, towards the institution, and towards the world in general. We owe it to ourselves to endeavor to enforce by example, as well as by precept, those glorious principles which are nowhere more clearly inculcated than in our beautiful lectures, and nowhere more forcibly impressed than in the working of our ceremonies; to surrender each one his individual interests to the welfare of the many; to labor each one in his peculiar vocation to promote, not his own advantage, but that of the institution of which we are all members; without this, vain are the precepts of Masonry—vain will be the labors of our teachers—to our institution, by not only supporting its dignity, its honor, and its reputation, but by endeavoring by all means in our power to add to that honor, to extend that reputation, and by carefully avoiding all that can by possibility compromise it. First and foremost, then, let us be careful of those whom we introduce into our ranks. Let us not introduce any man who is not likely either to confer additional honor, or at least help us to maintain our already deservedly high character. And here I would observe that too much care and discrimination cannot be observed in the admission of new members; for there is too much reason to believe that in some Lodges men are admitted into Masonry, whose sole object is not that of "rendering themselves more extensively serviceable to their fellow creatures." Nothing can be more subversive of the true interests of Masonry than the supposition that it can degenerate into a mere benefit society. Let no one suppose that he either is or ought to be an uninterested member, or that he is without the power of contributing his share to the general welfare. All may help, and Masonry has a claim on the services of all her sons.—*Anon.*

INAUGURATION OF THE STATUE OF GEN. JACKSON, AT MEMPHIS, TEN.

The late anniversary of the Battle of New Orleans was appropriately celebrated at Memphis, Ten., on the 8th January last, by the Inauguration of a marble Statue of Gen. Jackson, and the presentation of the same to the public authorities of that city. The Masonic Fraternity was largely represented by bodies of the various grades from the Lodge to the Encampment. The Grand Lodge of the State was present by its officers, though the ceremonies seem to have been performed by officers temporarily appointed for the purpose, with R. W. Brother Charles Scott, Esq., late Grand Master of Mississippi, at their head. As there are some points in the ceremonies which are quite new to us, we give them in full, for the information of our readers. The services were began with the following prayer by the Grand Chaplain:—

O most holy, blessed and glorious, Jehovah! Thou Father of Light, Giver of Life, and Fountain of Love! Thou Supreme Architect and Ruler of Heaven and Earth. Thou at the beginning didst establish Thine House in wisdom, strength and beauty, and from the depths of thine own awful and mysterious eternity didst give birth to Time, commanding the jarring elements of matter to cease their strife, and leading them forth into an universe of Order, Harmony and Praise, and at last, while the heavenly hierarchies sang together their loud anthems of Joy, didst crown Thy glorious work by breathing *the breath of life into Thine own Image, Man!*

In thy Thrice Blessed, Glorious and Holy name, do we now assemble, and bow with reverence, before Thy August and Awful Presence, beseeching Thee to direct, sanctify and govern us in all our doings this day and forever.

Thou didst show unto our fathers and ancient brethren, great favors, and didst permit a remnant of thy chosen people to return and occupy thy holy city, and didst give *light* to their eyes, and relief from their bondage, that they might set again upon its foundation Thy House, and repair its desolation, as we would do with the Temple of Masonry.

We thank thee, we praise thee, we bless thee, we magnify thee for thy great gift of light, which is the life of all the universe, *above all* The True Light, co-eternal with Thyself, and given by Thee to shine into the hearts and minds of mankind, and bring the world to a knowledge of Thy Holy Name.

Pour into our hearts through the illumination of the Great Sun of Righteousness, the principles of a life acceptable to thee. Teach us by the influence of thy Holy Spirit, always to render a cheerful obedience, an holy submission and a devout reverence unto all thy commandments; and may the recollection of the Truth that we are imperfect in this provoking state, and stand naked before thy Omniscient eye, teach us to suppress each rising thought and desire that would offend thy holiness, purity and majesty, or disturb the peace of our consciences.

Father of mercies and Lord of Love, who art a strong tower and defence unto thy servants against the face of their enemies, we yield thee hearty praise and thanksgiving, as for all thy mercies and goodness, so especially for having placed us in a land of civil and religious freedom, and for the services of those who under thy direction, guidance, and protection, have contributed to the establishment or the preservation of the same. O, Thou, who art the Incomprehensible essence of Intellect Divine, be with the person selected to address us on this occasion; and may the tribute this day offered to the memory of a departed Brother, be equal to the greatness of the subject, and produce in us such actions as shall tend to Thy glory, and to our advancement in knowledge, virtue, truth and holiness; and thus show to all the world that thou art our Saviour and Mighty Deliverer. May we through thy grace become pillars of holiness, adorning thy house here below in beauty, and built upon the Sure Foundation, the Tried Stone, the Precious Corner Stone, The Great High Priest *of our profession;* and be fitted and prepared as perfect ashlars of thine own workmanship, to receive the new name promised unto all faithful servants who do all the words of Thy law in love, and be placed in the temple and city of one God, Eternal in the heavens.

And now unto thy great name, Father, Son, and Holy Spirit, the one undivided Jehovah, be all the glory and majesty, dominion and power, praise and thanksgiving, forever and forever. Amen.

Most Worshipful Chas. Scott, officiating as Grand Master, then commenced the ceremonies of laying the stone, as follows:—

We are assembled in the presence of this company, on this memorable day, to lay the corner stone of a monument to be erected in honor of a departed Master, hero and statesman. As a lawful society, composed of lawful men, true and faithful to the laws of the land, and solemnly engaged to be serviceable to the world, it is our will and pleasure to love the living, and revere the memories of our dear departed.

It is our peculiar privilege, and an ancient custom, to lay the corner-stones of public and Masonic edifices. We have authority also to lay the corner-stones of monuments erected to the memory of distinguished Masters, and this authority has been secretly transmitted from century to century, even from the Temple Hill.

Tradition tells us of a beautiful monument which was erected in the western part of King Solomon's Temple, a little to the *north.* It was the work of a great artist. The mystic work was completed in nine days. A tomb of Parian marble, upon which was delineated beautiful symbols—the broken column—the weeping virgin—an opened book—an urn—a sprig of acacia, and Time with his scythe, significantly teaching wisdom and truth.

The bust which will crown this pedestal is also the work of a gifted departed Brother. The last trembling touches of his chisel beneath the pressure of his mallet seemed to tell that his earthly labors would soon close. In a block of marble just from the quarry, the eye of genius beheld the buried image of an *immortal* man : and calmly and cautiously he searched for it and dug it out of th rock.

The artist died. But his genius shall live and breathe in this last and beautiful specimen of work.

Andrew Jackson was loved by the Craft. He was Grand Master of the Grand Lodge of Tennessee, and presided with masterly ability. He died as a Mason should die. He met the great Masonic foe and fell calmly beneath his silent blows.

Grand Master—Right Worshipful Deputy Grand Master, do Masons believe in the immortality of the soul ?

Deputy Grand Master—[Lays his right hand upon his heart and his two fore-fingers of left upon his lips.]

Grand Master—Have you nothing more to tell me ?

Deputy Grand Master—God made known his ways unto Moses—His acts unto the children of Israel. As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the East is from the West, so far hath he removed our transgression from us.

Grand Master—We have a symbol of the resurrection.

Deputy Grand Master—[Advances and whispers in his ear.]

Architect—[Presents the Grand Master with Square, Level and Plumb.]

Grand Master—[Annoints them with oil, and hands them to the *Architect*, who hands them to the *Deputy Grand Master*.]

Grand Master—Right Worshipful Deputy Grand Master, of what does a monument remind you ?

Deputy Grand Master—We remember the virtuous dead.

Grand Master—How good and how pleasant it is to dwell together in unity ! Our brother lives. Did not his spirit return unto God who gave it ?

Deputy Grand Master—I will deposit this sprig of evergreen in the cavity of this stone. It is an emblem of the immortality of the soul.

Grand Master—Take also this emblem of innocence and badge of a Mason. The northeast corner is the place for it.

Deputy Grand Master—It is more ancient than the Golden Fleece or Roman Eagle—more honorable than the Star and Garter when worthily worn.

Grand Master—We must all follow the way of our first and great exemplar.

Deputy Grand Master—The will of God must be accomplished. So mote it be !

[Here the deposits were made. These were a parchment list of the names of the Officers of the State and Municipal Governments, the Officers of the Grand Lodge, the Holy Writings, the coins of the United States, and a copy of each of the newspapers of Memphis.]

Grand Master—Right Worshipful Deputy Grand Master, what is the jewel of your office ?

Deputy Grand Master—The Square.

Grand Master—Have you applied the Square to the parts of the stone that should be square ?

Deputy Grand Master—I have, and find the stone correct.

Grand Master—Right Worthy Grand Senior Warden, what is the jewel of your office ?

Grand Senior Warden—The Level.

Grand Master—Have you applied the Level to the stone ?

Grand Senior Warden—I have : The stone is correct.

Grand Master—Right Worthy Grand Junior Warden, what is the jewel of your office ?

Grand Junior Warden—The Plumb.

Grand Master—Have you applied that instrument to the several edges of the stone ?

Grand Junior Warden—I have taken the precaution to do so and find the stone perfect.

Grand Master—Having confidence in your skill in the royal art, it only remains for me to finish the work.

[Here the Deputy Grand Master hands corn, wine and oil, which the Grand Master pours on the stone.] Three raps of the Gavel were given, when the Grand Master said—

Corn, Wine and Oil are symbols of prosperity and abundance. But Corn as a symbol of the resurrection. The memorials which are here buried may be found in after ages. A mighty Master compared Himself to a corn of wheat falling into the ground as a symbol of the resurrection. The sower sows a grain of corn, and in due season it rises to *Light*, clothed in verdure. So also is the resurrection of the dead. Glory to God in the highest—Peace on earth—Good will towards Man. So mote it be !

[Grand honors.]

DEATH OF GEN. JOHN WEBBER.

DIED in Gloucester, Mass., December 16th, 1858, Gen. John Webber, 72 years, 1 month, 6 days. The death of this gentleman will create a sad void in our community. Always pleasant and social, he was universally respected and esteemed ; and having had a great deal of experince, he was looked up to by many for counsel and advice, which he was always ready and willing to give. General Webber was for many years in the employ of the State, on its possessions in Maine, and has held several commissions from the executive department. Since his return from Maine, he has held an appointment in our custom house a portion of the time, and has repeatedly been elected to offices of trust by his fellow citizens.—*Gloucester Telegraph.*

At a special meeting of Tyrian Lodge of A. F. and A. Masons, held at Masonic Hall, Gloucester, Sunday afternoon, December 19, A. L. 5858, W. Master, Fitz 1. Babson, briefly announced in a very feeling manner the decease of Brother John Webber, a member of this Lodge, and that he had convened the Lodge for the purpose of paying the last sad tribute of respect to his remains.

A procession was then formed under the direction of Bro. A. I. Center, Marshal, and proceeded to the late residence of the deceased, where the funeral services were conducted by Rev. Brother Mellen. After the funeral services were concluded, the Lodge assumed the charge of the remains, and proceeded to the beautiful lot in Oak Grove Cemetery, which the deceased reserved for the mournful purpose to which it has just been devoted.

The solemn and impressive ceremony at the grave of our departed Brother was performed by the W. Master—assisted by Rev. Bro. Mellen, who spoke thus :—

"I have been requested to say a few words here concerning the character of our departed friend and Brother. What I have to say will necessarily be brief. The form which lies sleeping there is more eloquent than any words I can utter—than any which can be uttered by human lips. The lessons it suggests, so numerous and impressive, could they be fitly interpreted, would send us to our homes wiser and better,—would that the organ of their interpretation were fitter.

"He being dead, yet speaketh. He speaks to us in behalf of honesty—of impartial justice and unwavering integrity. Truly can it be said of him, I think, that never consciously, did he take undue advantage of any one, and that here, as his body is about to be consigned to earth, might all with whom he has ever had intercourse, be challenged to say, that they had ever been wronged by him to the value of a farthing. And if 'an honest man 's the noblest work of God,' surely it is well for us to treasure the memory, and imitate the example of him, whose lifeless form is before us.

"He speaks to us in behalf of kindness. This, I think, was a predominant element in his character, manifesting itself through various channels. Many are the poor who have had reason to bless him, and who have lost in him a friend. Many are they, who struggling through some crisis in their career, have found his hands outstretched to aid them. Many are the poor widows whose little estates he has settled, and who, in their darkest experiences, have been helped by his counsel and efforts. In his own family, however, this trait was conspicuous. In his home, with his beloved ones around him, did he delight to be. To part with them, was the great agony of death. 'Never, therefore,' if I may without indelicacy repeat a remark of his venerable companion, 'during all the long years of our married life, has he ever uttered an unkind word.' Surely he, of whom this can be said, has not lived in vain, and is not unworthy of this poor tribute to his memory.

"He speaks to us also, Brethren of this Fraternity, in behalf of its interests. The institution of Masonry was very near his heart. As you well know, he connected himself with it in early life, and he preserved his membership while he lived. When its fortunes were obscured and party rancor assailed it, he did not desert it, and when its prospects brightened, and its merits were allowed, few rejoiced more sincerely than did he. When the shadows of death were creeping over him he desired that these solemn rites should be observed; and when I bade him farewell, though he could not speak, he gave me the fraternal 'grip.' And not only did he love Masonry, and honor its unwavering adherence, but by what is far better, a true Masonic character. His conduct was ever measured by the square, and his face was ever turned toward the East, desirous of new light. Brethren, shall his example be lost upon us?

"But finally he speaks to us in behalf of Christian principle. Not that he was ever a noisy professor of any creed, or a scrupulous devotee of any forms. Possibly he underated both a Christian profession and Christian ordinances as helpful to a high Christian excellence. But he *did* seek to cherish and to practice the sum of all religious reverence toward God, and love to man. He did endeavor to 'do justly, love mercy, and walk humbly before God,' to 'visit the widows and fatherless in their afflictions, and to keep himself unspotted from the world.' And surely this is better than all the sacrifices and burnt offerings ever rendered. For this devotion to essential principles is he not to be commended?

"Such are some of the lessons which this cold and silent clay should teach us. Let us open our hearts to them: for while we thus honor him, we honor ourselves also. And should he, invisible to mortal eye, hover near, will he accept these brief words and ceremonies as an assurance of the place he occupies in our hearts, and of our desire to keep his virtues fresh in our remembrance.

"And now dust to dust, and ashes to ashes. 'Let them mingle, for they must.' But the spirit we commit to the good care and love of God, not doubting, but that as yonder sun, wading all day through clouds, has now burst forth in undimmed effulgence, so that casting off all earthly obscurations, has already shone forth in its native splendor in a clearer and serener sphere."

The procession then returned to the Lodge-room, where the following preamble and resolutions were unanimously adopted:—

Whereas, it having pleased Almighty God to call our worthy and venerable Brother, John Webber, from this earthly Lodge to the celestial Lodge above. And

Whareas, Tyrian Lodge having again been called to part with another of its members—one who for a long series of years has been a firm supporter of the principles of Masonry; a firm friend and Brother; an honest man, and one who was ever ready to bestow the hand of charity to the suffering and needy. Therefore

Resolved, That the members of this Lodge deeply sympathize with the widow and family of our late worthy Brother, and also the brothers and sister of the deceased.

Resolved, That as a token of respect to his memory, the furniture and jewels of this Lodge be clothed in habiliments of mourning for the space of thirty days.

Resolved, That the page in the Record Book, preceding that on which these proceedings shall be recorded, contain only the name, age, and time of the decease of our late Brother.

Resolved, That a copy of these resolutions be forwarded to the family of our late Brother, also a copy to Cumberland Lodge, New Gloucester, Maine, of which the deceased was formerly a member.

FESTIVAL OF ST. JOHN THE EVANGELIST.

In accordance with a suggestion of the present Grand Master, an effort was made on the 27th December, to revive in Boston, the festival of St. John the Evangelist, an anniversary which was formerly and with great regularity celebrated by the Masonic Fraternity. Instructions were accordingly given to the Grand Stewards to make the necessary arrangements for the occasion. Under their direction, tables were laid in the upper room of Nassau Hall, with covers for one hundred guests, for whom an ample and elegant supper was provided by the great caterer of the present day. The business of the day had been gone through with, as provided in the Constitutions; the Brethren had witnessed the usual exemplification of the work by the Grand Lecturers; the usual collation for the non-resident members had been provided and partaken of; and the installation of the officers of the Grand Lodge, in ample form, had completed the strictly Masonic exercises of the day. When the meeting of the Grand Lodge closed, the Brethren present, nearly to the full number provided for, repaired to the banquet-hall. The Grand Master took his seat at the head of the tables in the East; the Senior Grand Warden in the West, and the Junior Grand Warden in the South—and the feast went on. The Brethren, after the labors of the day, found their appetites, and their appetites found, in the refreshments provided, all that reasonable men and Masons could ask. At the invitation of the Grand Master, and after asking a blessing by the Rev. Bro. Henry A. Miles, D. D., the feast was partaken of to the entire satisfaction of the company present. The Grand Master then dismissed the servants from the hall, and opened in due form, with such ceremonies as properly pertain thereto, a "Table Lodge," in the work of which he was assisted by the Senior and Junior Wardens.

The Grand Master on taking the Chair delivered an exceedingly appropriate and interesting address, the publication of which, for the want of room, we are obliged to defer until next month. At the conclusion of his remarks, the following toast was announced by W. Bro. W. W. WHEILDON, as toast-master:—

The Deputy Grand Master—A remarkable *Flint*, for he elicits sparks from every thing he touches, as well from the Steward's staff as the Tyler's sword: when he seeks a *loaf*, may no one presume to offer him a *stone*.

R. W. Rev. Bro. FLINT responded to this toast in some suitable remarks, gently gliding from the gay to the grave, from wit to sentiment.

The next sentiment announced, was as follows:—

The Past Grand Officers of the Grand Lodge of Massachusetts:—After faithful service in office, they are promoted to the honorable eminence of permanent membership in Grand Lodge—may they ever be respected as the worthy and well-tried pillars of the Institution which has honored them and will continue to look to them as the shining lights of the East.

Brother WINSLOW LEWIS, M. D., Past Grand Master, responded to this sentiment in his usual felicitous manner, acknowledging his obligations to the fraternity and his respect and veneration for the Institution, with which he had been so long and intimately associated, and by which he had been highly honored. He spoke also of the occasion and its purpose, and commended the desire and the effort to promote the social character of the Craft.

The next toast was as follows:—

District Deputy Grand Masters:—An indomitable phalanx of Masonic Brethren—watchmen upon the outer walls of the temple: If there be any apprehension of danger, or want of a speech, we may always look to District No. 1, for the warning voice or the hopeful word.

R. W. Bro. WM. D. COOLIDGE, Deputy for District No. 1, responded very happily to this toast. He commended the occasion and the purpose—the broadening of the Masonic heart and the expansion of brotherly love—and gave a sentiment, in the words of St. John:—

"My dear children love one another"—the parting words of admonition addressed to the members of the fraternity by the Grand Master, St. John the Evangelist—may they be inscribed in letters of light upon the heart of every true Mason.

The next toast was—

The Holy Saints John—The eminent pillars of historical Masonry—their light shines through ages of time as the beacon star of the fraternity.

This toast was responded to in fitting terms and in an eloquent and stirring manner by Rev. Bro. MILES. He expressed himself highly pleased with the revival of the Feast, and hoped it would have an abiding influence in warming and expanding by social festivity, the deeper and nobler emotions of the human heart.

The toast-master then read the following:—

The Old Masonic Temple—It has served the purpose of Masonry for many years, and only ceases as a Temple of Light to become we hope under national auspices, the Temple of Justice.

Bro. CHARLES L. WOODBURY, Esq., U. S. District Attorney, after having been refreshed, as by the dew of Hermon, from the East, responded to this toast, in a felicitous and eloquent manner.

The following toast was then announced:—

The Recording Grand Secretary—A living Cyclopedia of Masonic law—at home in the history, the jurisprudence, and the festival occasions of the Craft.

R. W. Bro. MOORE responded to this toast, speaking at large of Masonic festivals, their character and influence upon the fraternity in the advance of its principles. He thought they were essential to bring out and develope some of the best feelings of the Craft and highest purposes of the Institution.

Bro. Moore concluded his remarks with the following sentiment:—

Masonic Festivals—Like the holy-days of the Church, they tend to inspire faith and promote works, without which the constituents of true Masonry would be wanting, and its best influences unfelt—may their revival constitute a favorable era in Masonic works.

A toast complimentary to the patriotic efforts and services of the Corresponding Grand Secretary, was given by the toast-master and responded to in a very happy and suitable manner by Hon. Bro. G. WASHINGTON WARREN.

The following toast was read:—

Webster—While the great statesman "still lives," by his deeds and his eloquent words, in our memories, we are ready to respect his name wherever we find it.

Bro. SIDNEY WEBSTER, Esq., being called upon by the Grand Master, responded to this toast, in eloquent and patriotic terms, speaking of the conservative character and the hopeful influences of the institution—the great brotherhood of Masonry—in promoting the harmony of the people and contributing to the perpetuity of our political union.

The following was then given:—

The Knights Templars of Boston—They have repeatedly shown themselves as true Knights—worthy successors of their ancient Brethren and honorable representatives of the present rank of the Order—may they never be reduced to the necessity of riding two Knights upon one horse.

Bro. BENJAMIN DEAN was called upon to respond in behalf of the Knights Templars. After doing so, in appropriate and eloquent terms, he spoke of the revival of the present festival, and introduced the following memorandum of a celebration of the day, in revolutionary times, in 1778, with the endorsement annexed:—

"*Head Quarters, Providence, Decemr. 16th*, [1778.]

"All Brethren of the Ancient and honorable Society of Free and Accepted Masons, who are in this department, are Notifyed that the feast of St. John will be celebrated at Hacker's Hall, In Providence, on Monday, the 28th Inst. All Visiting Brethren who are desirous of Attending the Festival are Notifyed by the Request of the Right Worshipfull Master, I. Warden, that a Special Lodge will be held at the Court House, in Providence, on Monday Evening next, where such as have not been Introduced to the Lodge in this place, will have an Opty which will prevent the Troble that must be Occationed by their Introduction on the Day of the festival. The Commander-in-Chief gives permission to all Officers who belong to that fraternity to attend on Monday next, and also on the day of the festival."

Copied from the original Record of Josiah Fletcher Adjutant in the Regiment of Col Jacobs, of Massachusetts, and presented to the Grand Lodge of Massachusetts, at the Feast of St. John the Evangelist, at Nassau Hall, Boston, December 27, A. L. 5888, by Brother David Pulsifer.

A few other toasts were given, and various recreative ceremonies introduced during the evening, tending to promote the general joy of the occasion, and mark it as a success.

The company broke up at about 11 o'clock, after having enjoyed a very agreeable evening, in which hilarity was mingled with brotherly feelings, and recreation with instruction. It is hoped that the festivity of St. John the Evangelist, so long kept up in the olden time and so happily revived in the present, may now be continued without interruption.

MASONIC CHIT CHAT.

☞We regret to learn of the death of our Br. Charles P. Anderson, of Philadelphia. Brother A. was an intelligent and devoted Mason, and at the time of his death held the office of Commander of the Consistory of S. P. R. S. 32d degree, established in Philadelphia about two years ago. His associates in that body, as in all others to which he was attached, will feel his loss as that of a warm friend and able co-worker in a common cause.

The recent Union in New York.—We understand that the Grand Lodge of Virginia, while she continues her fraternal recognition of the Grand Lodge of New York, refuses to recognize those persons who were made Masons in Lodges, which, up to the time of making, were held by the Grand Lodge of New York, and the other Grand Lodges of the country, to be clandestine and unlawful—until they shall have been formally and Masonically *healed.* When the proceedings come to hand we will lay them before our reader.

☞The officers of United Lodge at Brunswick, Me., were publicly installed on the evening of the 27th Dec., and in the presence of a large number of ladies and gentlemen. The ceremonies were performed by Ex-Gov. Dunlap, and they were of course well and impressively performed. At the conclusion of the installation services an address was delivered by W. Brother John D. Lincoln, M. D, which is spoken of as a production of much merit We are happy to know that the Lodge is in a very flourishing condition.

Caution.—We are requested to caution the Lodges and Brethren against the impositions and misrepresentations of a person calling himself S G. Chellis, who is travelling about the country and obtaining money of members of the Fraternity, by false representations. He pretends to be in the employ of a firm in New York, on whom he has drawn, in two instances at least, for sums obtained by him as a *loan,* to enable him to reach his home; but for which he had no authority. The firm referred to, write, that they "never employed him in any way, *neither would we do so.* He has no authority to draw on us for anything." Look out for him.

Jackson, Miss., Jan. 14, 1859.

W. Bro. Moore—The Grand Chapter of Mississippi closed its G. A. Convocation on Wednesday evening, after a three days' session. The Deputy presiding in place of G. H. Priest, who could not attend. I enclose list of Grand Officers elect. There was not much business. The most important, was the opinion expressed on the report of Comp. Mellen, in favor of a dissolution of the G. G. Chapter, or the withdrawal of this G. Chapter from its allegiance with the consent of the G. G. Chapter. The attendance was fair, and nothing occurred to disturb the harmony of the Companions in the slightest degree.

The G. Lodge will commence its G. A. C. next Monday; after which I may communicate again.

Yours fraternally, X.

The officers are as follows:—M. S. Ward, G. H. P.; G. M. Hillyer, D G. H. P.; G. W. Perkins, G. K.; W. A. Champlin, G S.; Rev Sam'l Dennis, G. Chap.; R W. T. Daniel, Jackson, G. Sec; B. S. Tappan, G. Treas; J. T. Lampkin, G Orator; J. A. Galbreath, G. C. H.; W. M. Wells, G. P. S.; J. H Alexander, G. R A. C.; M. D. Johnson, G. M 3d Veil; J J. Dromgool, G. M. 2d Veil; W. D. Ferris, G. M. 1st Veil; A. Robbins, G. Sentinel.

☞An address was delivered before the Masonic Lodge, and the public, at White River Village, Vt., on 14th December, by Col. Daniel Needham, which is highly spoken of by the Windsor Journal of 25th ult. In the evening, the Lodge gave a supper, which was attended by Professor Crosby, of Dartmouth, Professor Jackman, of Norwich University, Rev. Mr Richardson, Dr. Allen, and many others.

Leaning Tower at Pisa—The Campanile, or Leaning Tower, was begun in 1174. The architects employed to build it were Boanuus of Pisa, and William of Inspruck. They did not take care to provide against the loose nature of the soil, by making sufficiently solid foundations. In consequence, before the tower had been carried up one half its height, it began to incline. Care was then taken to counteract the inclination, and to fortify the walls with iron bolts and bars. In consequence, the materials adhere together with great tenacity, and, as long as they adhere, the tower need not fall; because, though the campanile is very nearly thirteen feet out of the perpendicular, the centre of its gravity still remains within its base.—*Knight's Ecclesiastical Architecture of Italy.*

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XVIII.] BOSTON, MARCH 1, 1859. [No. 5.

THE GRAND LODGE OF VIRGINIA ON THE LATE DIFFICULTIES IN NEW YORK.

We briefly stated in our last, that the recent proceedings in the Grand Lodge of New York, by which a reconciliation of the long standing difficulties between that Body and the organization known since 1849, as the Phillips Grand Lodge, in the same city, had been effected, did not meet with the approval of the Grand Lodge of Virginia; but not having received the proceedings of the latter Body, we were unable to state the grounds of its objections. We have since however been furnished with a copy of them, in a report to that Grand Lodge, by its committee on foreign correspondence, and so consonant with our own are the views of the committee, that we take great pleasure in transferring them to our pages and commending them to the careful attention of our readers. There are a few points in the argument of the report, which are perhaps a little loose, and a few assumptions in which we might not on a careful analysis be able fully to concur; but these exceptions, if valid, are not such as would affect the general soundness of the reasoning, nor to detract from the general correctness of the conclusions to which the committee have arrived. Indeed, rejecting all considerations of *expediency* (as they were bound to do, if they touched the case at all,) they discuss the principles, and present the laws and usages which apply to the matter in hand, in a manner so clear and forcible, that it is difficult to conceive how their argument is to be answered or its logical consequences resisted. The only ground on which the terms of the "union" can in any manner be justified, is that of *expediency;* and this is an element that can never be properly admitted into the discussion of an abstract question of law and practice. In declining to recognize it in the case before them, the intelligence, and faithfulness to duty, of our Virginia Brethren, stand out in the beauty and strength of genuine Masonic truth and integrity. For this we thank them; for if there ever was a time when such examples of fidelity to the established usages and ordinances of Masonry, were needed for the encouragement of the old, and the information of the younger members of the Institution, in its administration and government, that time is the present, when strange doctrines are boldly proclaimed from the high seats of authority, and dangerous innovations are everywhere creeping in among us.

The committee give the proceedings of the Grand Lodge of New York,—the substance of which has already been given in our pages, and are therefore here omitted,—and say—

> These extraordinary proceedings we give in detail, with the remark, that except in New York, a parallel can nowhere be found where legal Masonic organization ever existed. To us it appears to be nothing less than *a bounty offered to rebellion, an encouragement to resist constitutional law, and a justification and reward for a continuance of illegal organizations.*
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> Looking to the action of that Grand Lodge the preceding year; reflecting that the proceedings of no Grand Lodge exhibit more research, and, on doubtful questions, arrive at juster conclusions, or are more exacting for a rigid adherence to Masonic usage and law in other jurisdictions; that in discoursing on the general principles of Masonry, no presiding officers are more conversant and more eloquent; and in reviewing the proceedings of sister Grand Lodges, no committees wield a more ready and critical pen, or dilate with more freedom, and condemn in stronger language what seems to them a departure from Masonic law and usage in others, than are to be found in the proceedings of New York: we had, therefore, the right to expect from that enlightened jurisdiction, that, on a subject so important, affecting as it does the rights and duties of Masons and Masonic organizations wherever they exist, their action would be a strict conformity to the general usages of Masonry. That it was not, causes surprise and regret.
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> The right of a Grand Lodge to suspend or expel the unworthy, revoke Charters or Warrants of Lodges working contrary to law and usage, declare them and their members clandestine, and in their jurisdiction prevent Masonic intercourse with them, no one will deny; neither will the right be denied them, for good and Masonic reasons, to re-instate the suspended and expelled, restore Charters and Warrants, and *authorize* the clandestine to be *Masonically healed;* but in each case, law and usage must govern, and the reasons be deemed Masonically sufficient for each.
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> To make Masons by resolution, or by declaration; to permit clandestine Masons to be received in a regular Lodge, without first being healed in a Masonic manner; to recognize the officer, and require Masonic respect to be paid to those elected to office in a clandestine Lodge or irregular Grand Lodge; to treat as a regular Grand Lodge a body composed of suspended, expelled and clandestine Masons; to recognize and confirm the acts of a Lodge not working under a Charter from a regular Grand Lodge—enroll it among legally chartered Lodges; to rescind, by a succeeding Grand Lodge, an edict or resolution of a former, suspending or expelling the unworthy Masons; these, according to our teachings, are innovations, and exhibit the assumption of powers not recognized in Masonry—the exercise of which by any Grand Lodge, will go far to destroy peace and harmony, introduce elements of discord and confusion, encourage disobedience, and make inoperative that wholesome discipline so necessary to keep in check the unholy passions and aspirations of the turbulent and rebellious Mason.

> We deny the right of a Grand Lodge, as now organized, to Initiate, Pass and Raise a candidate when every form and ceremony incident to the degrees are fully carried out, much less, by resolution, to make Masons by the hundreds and thousands. There is but one door by which a man can enter the Institution of Masonry, and that is through the door of a just and legally constituted subordinate Lodge, and then only when he fully comes up to the standard of Masonry, and his moral character has stood the test of the ballot-box. Masonry acknowledges no privileged classes. Every applicant for her honors stands upon the same level, and is admitted into Masonry, according to ancient custom, for his moral worth alone.
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> We deny the right of a Grand Lodge, by resolution, to legalize the acts of clandestine Lodges, in whatever they have professed to do of a Masonic character, either in making Masons or electing officers. Neither the one nor the other has any Masonic character, nor entitled to any Masonic privilege; nor can these clandestine Lodges, or Masons, perfect an organization, called by whatever name, that will entitle it to be considered and treated with as a Masonic organization, or do any act that will possess any Masonic character, or entitle it to any Masonic respect or consideration, or justify a Grand Lodge or Mason recognizing them as such; nor can they acquire any by reason of any resolution or agreement made by a Grand Lodge.
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> If a Grand Lodge is satisfied that the acts of the preceding were hasty, and injustice has been done a Brother—if an expelled or suspended Mason makes suitable atonement for offences committed—or, if a Grand Lodge desires to exercise its powers, and as an act of grace to pardon, it has the right to do so, and no one will complain; thus it can relieve a Mason from his penalty and restore him to his former position in the Institution.
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> These are the Masonic means universally known and adopted to reinstate the expelled Mason, and it is difficult to conceive the motive which prompted the Grand Lodge of New York to adopt the novel mode of rescinding in connection with restoration; for it does not destroy the moral force of expulsion, nor the act, nor its consequences. These Masons spoken of were expelled, and by that Grand Lodge, and for reasons which satisfied the judgment of the Masonic Fraternity. It has not, nor can it obliterate the act from its statute book, nor from the remembrance of the Masonic World, and yet it seems desirous of doing both.
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> Dangerous and destructive to the moral effect of discipline would it be for Grand Lodges to adopt the practice of rescinding or annulling the act of expul-

sion of a preceding Grand Lodge, even if they possessed the power, instead of, for good and sufficient reasons, restoring the offending Brother. In the one case, it would be revising the acts and doings of preceding Grand Lodges, and imply corruption, or want of legal power to expel on the part of the Grand Lodge, or that the offence did not merit the punishment; the other implies atonement or expiation of the offence by the expelled, or clemency and forgiveness on the part of the Grand Lodge.

Representing and acting for the Institution at large, a Grand Lodge should be governed by those universal laws and customs which are understood and practised throughout the Masonic world. Certain offences merit and receive expulsion. A Mason, guilty of one of them, is expelled, not alone from his own jurisdiction, but from all the rights and privileges of Masonry throughout the world. The act is sustained; for it is the carrying out of a law well understood, and is the prescribed punishment for the offence, and for which the door of Masonry is shut against him; but if, in subsequent years, a succeeding Grand Lodge should, by its legislation, say that the act which caused expulsion was not an offence against the laws of Masonry that merited such punishment, and obliterate or rescind it from its statute book, and deal with them as equals, approve their conduct, elevate to office, and bring within the fold of Masonry all who participate with them, though they stand as expelled Masons throughout the world, with the approving voice of the whole Fraternity; and the acts committed, which led to this punishment, were against the majesty of law, the authority and dignity of the Grand Lodge, and in open violation of solemn and binding obligations;—if such should be the practice and such a justification of crime, it could not be expected that other Grand Lodges would disregard their duty, shut their eyes to the offence, justify disobedience and rebellion, and introduce into their Lodges elements which would ultimately sap the foundations of their own organizations, sever into fragments each Grand Lodge, and destroy the moral power of discipline. They would, therefore, either not sustain the edict of a Grand Lodge expelling, or disregard an edict rescinding; they must be consistent, and do justice to law and universal usage in their own jurisdiction, and protect their own membership; and whatever Grand Lodge acts from its own volition, adopting practices for its own government opposite to those universal principles which govern Masonry, it will have to stand alone, and its act of expulsion or rescinding will affect Masonry in its own jurisdiction alone; for it cannot expect to change fundamental principles by its own vacillation. The result would be that, in each jurisdiction, the governing power would sit as triers of their sister Grand Lodges, approve or disapprove, open or close their Lodges to their members, as they acted up to, or fell short of a proper conformity to those laws which govern all—thus destroying that comity and fellowship which now exist among Grand Lodges.

A Grand Lodge represents but a small portion of the Institution of Masonry, and is required to conform its action to the Constitutions, Landmarks and Ancient Customs of the Order, and is responsible for any departure in itself or subordinates from the laws and customs governing Masonry. It has no right to add to or take from them in any particular, nor innovate upon the body of Masonry. If it does, we contend that no Mason can be forced by it to violate any one of those solemn and imperative duties he has taken upon himself to perform, and no true Mason will hesitate to withdraw from his Lodge, when it becomes necessary to choose between obeying an illegal act of his Grand Lodge or violating imposed duty to himself and the institution of Masonry.

Grand Lodges should, therefore, be careful in their legislation, in their exposition of law and usage, in their exaction of obedience, and in their disciplinary action; taking care to see they are sustained by the Constitutions, Laws and Usages of Masonry; that they represent fully, and carry out faithfully, all its requirements; that they depart neither to the right, nor to the left; in administering justice, to hold the scales equally poised, and not permit themselves to be influenced by numbers, nor overlook the claims of an individual Brother; in short, to be faithful representatives of the Institution of Masonry in its length and breadth, in its depth and height, in all and every particular, within the limits of their jurisdiction; for their strength and influence for good must consist of their wisdom, justice and virtue; in their constancy, firmness and independence; and in their uniformity, consistency and fair dealing.

If these views of the powers and duties of Grand Lodges are correct, it is difficult for us to believe the Grand Lodge of New York will justify the rescinding the solemn edict of expulsion of those disorganizers in 1849, or its recent union with expelled and clandestine Masons, upon the ground that the Grand Lodge of 1849 was either corrupt, or that it did not possess the legal power to expel, or that the act of rebellion and contumacy did not merit the punishment inflicted; for its Annual Proceedings, for a succession of years past, teem with arguments in justification of its act of expulsion, and in anathemas against the outrageous conduct of those expelled, and it has not been wanting in rebuke to a neighboring Grand Lodge which has thus far failed to commend the act, and hesitated to designate the Grand Lodge in that jurisdiction with whom it could fraternize; but if it should, nine years seem to us too long a period for tardy justice to do its duty, and it would excite surprise that so intelligent a body of Masons, as compose the Grand Lodge of New York, should not have sooner found out and been more prompt in discharging their duty.

Again: We venture the remark, that the union of the Grand Lodge of New York with clandestine and expelled Masons will not be justified on the ground of a compliance of the latter with those forms and duties so necessary to qualify them to fraternize with legally made Masons. Neither will it be said that the latter had repented of their conduct, atoned for or expiated their offences, sued for forgiveness, and cast themselves on the mercy and clemency of the Grand Lodge of New York—but the reverse is true—for, from the first moment of their rebellion, and organization as a Grand Lodge, to the present, they have boldly and continuously hurled defiance at the Grand Lodge of New York, contemned its authority, contemptuously disregarded the opinions of every Grand Lodge to whom they appealed for a justification of their conduct, contumaciously chartered Lodges, imposed upon the ignorant and misguided applicants for Masonry by beguiling them into their Lodges, held fast to the funds and other property of the Grand Lodge of New York, of which they took forcible possession, and scornfully rejected the overtures of their injured Brethren to lay down their weapons of rebellion, and enter the doors of their Lodges so freely opened to them, conforming only to those wholesome and necessary laws and usages which would qualify them and justify all good Masons to hold fellowship with them—thus day after day aggravating their offences, and receding farther and farther from the true fold of Masonry, and disregarding those duties they so solemnly promised to perform. Is the above not true? If not, then the proceedings of the Grand Lodge of New York have misled us; for from the year 1849 to almost the present moment, they have reiterated this condition of things. Then we ask if it does not appear most extraordinary, that there is not to be found in nine long years one solitary word, nor any one act, evidencing sorrow for their misdeeds, or promises of amendment in the future, with all these accumulated sins upon their heads, they should be permitted to dictate terms to the Grand Lodge of New York, and that body should treat with them as innocent of all offence and as equals; dispense with all those necessary requirements which alone will justify Masons uniting with them; permit them to enter the body of that Grand Lodge, the majesty of whose laws they had so wantonly outraged; receive them with rejoicings and the plaudit of well done, good and faithful servants; kill the fatted calf, put the best robes upon them, exalt them to office, shower honors upon them, and then—return to their homes with the proud satisfaction of having faithfully discharged their duty to the Craft. Verily, we have fallen upon strange times, and witness strange things in Masonry in this day of innovation.

The thought suggests itself, what must have been the feelings of these two parties thus brought in contact, thus mingling with the recollections of the past before them; the one faithful, the other branded as faithless to every duty belonging to a Mason, and kept at bay for so many years; but we will not continue the thought. If, then, the above reasons are not deemed a justification for uniting with these expelled Masons, what other will be urged? Was it because of their greatly increased numbers and influential position in society? (Be it understood we deal not with them in their private relations; they may be, for aught we know, the most worthy of respect and the most exalted in the land; but we do mean to deal with them in their Masonic character and conduct.) If so, we contend that it was an additional cause of offence; for they have been guilty of acquiring those numbers and that influence by beguiling the ignorant and credulous into an organization possessing no Masonic character, and taking from them, for its support, money for which was given no Masonic equivalent.

But will it be said that these clandestine Masons were initiated into the mysteries of Masonry, and, therefore, in possession of all its secrets, and it was not deemed necessary they should be forced to comply with any additional forms and ceremonies. We ask emphatically the question, will this be the justification for the course adopted? If so, how were those facts ascertained? What *Masonic* knowledge has any good and true Mason that it is true? Has any member of the Grand Lodge of New York ever visited any one of those clandestine Lodges, or conversed on the secrets of Freemasonry with any one of those clandestine Masons? If not, how do they know they are in possession of any of the secrets of Freemasonry? But if it should so turn out they are, and it is a valid reason for admittance in a regular Lodge of Masons without first being healed, we ask if there may not, *by possibility*, be other surreptitious means of obtaining a knowledge of the secrets of Masonry otherwise than in a clandestine Lodge? and if so, does not the reason hold good to admit all and every one, by whatever unlawful means they may acquire a knowledge of those valuable secrets so dearly cherished by all law-abiding Masons?

We desire, with every feeling of fraternal regard and respect, to inquire into and canvass every conceivable motive which could possibly have induced our venerated and respected sister of New York to pursue the novel course she adopted in uniting with those expelled and clandestine Masons, and we fraternally ask if justice could have prompted the act? If so, we reply, that justice to the guilty requires condemnation and punishment. Was it mercy? They know full well that mercy to the criminal often proves to be cruelty to the innocent. Again, if it was to restore peace and harmony, the experience of the past should have admonished them it was not to be obtained by loosening the bands of justice, and receiving as worthy Masons the unrepentant violator of law and duty.

The memorable union of the Grand Lodge of New York in 1850, with an organization, brought into existence by disobedience and continued in contumacy against legal authority and Masonic duty, and which was brought into union and fellowship and into the fold of Masonry with drums beating and banners flying, and in the presence of an assembled world, taught, as we supposed, a lesson that would have lasted as long as the recollection of any event in the history of Masonry—a union, when consummated, which caused low murmurings of dissatisfaction to be heard in many parts of the Masonic world, and which would have broken out in loud tones of condemnation, if it could have been believed it would become the establishment of a precedent in future time, in dispensing with those wholesome forms that qualify and justify the guilty in uniting in fellowship with the Masonic family. *It was this union of* 1850, *in our humble judgment, that encouraged, fostered and brought into existence in New York, those numerous irregular and unmasonic organizations, under various names and divers forms, that have been the fruitful source of all the trouble in that State, and the reproach upon the Institution of Masonry throughout the world.*

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We conclude with the remark, that, in our opinion, no period in the history of Masonry was more propitious for example, and no act of any body of professing Masons more demanded the whole disciplinary power of the Institution to be put in full force, and continued against them, than the acts and doings of those who were expelled in 1849. The just judgment of the whole Masonic world was against them, and the door of every Lodge closed to them; they stood isolated and alone, with the marks of just condemnation resting on them, and so should have remained until they had been brought to acknowledge their guilt and implore pardon; and so would have remained, as an example and warning to all who disregard their obligations and duties, but for the untimely and unwise action of the Grand Lodge of New York.

Resolved, That the Grand Lodge of Virginia are constrained to express their disapprobation of the steps taken to effect a union of the two Bodies claiming to be the Grand Lodge of the State of New York, and recommend to that Body recognized as the Grand Lodge of New York, the regular healing of all who have been Initiated, Passed and Raised in thsoe Lodges heretofore declared clandestine.

BALLOTING IN ELECTIONS.

A correspondent says—"Our Grand Lodge Constitution provides, that 'no Lodge shall elect its installed officers in any other manner than by ballot.' In view of this regulation one of our Lodges has adopted the following resolution, on the propriety of which your opinoin is desired, viz. :—

> "*Resolved,* That hereafter in the election of officers the W. Master shall appoint two Brethren who shall act as receivers, whose duty it shall be to stand at the ballot-box—the first receiver shall receive the ballot from each Brother voting, and pass it to the second receiver, who shall put it in the ballot-box."

This resolution was passed, continues our correspondent, "in order to prevent by this plan any Brother from casting more than one ballot," which one or more of the members had on a recent occasion done.

The first thought that suggests itself on reading the above is, that the Lodge is made up of dishonest members, and ought to be disbanded at once. But as this is not to be presumed, we are wholly at a loss to comprehend the necessity for a measure so extraordinary, and so entirely unauthorized by any usage, Masonic or political. If indeed there are members in the Lodge so false to their obligations and so utterly devoid of honor and self-respect as to be guilty of so disgraceful a transaction as that of false voting, in an election of officers—(a thing that we are unwilling to believe can have obtained as a practice, though an individual case may have occurred)—then there are other and less objectionable means of protection, than that which has been adopted by the Lodge,—as, for instance, the requiring of the ballot to be enclosed in an envelope, and rejecting such as contain more than one vote, and thus causing the dishonest member to lose his vote—as a punishment for his dishonesty. By such a course no wrong would be done to any member, either in the exercise of his privilege or in the free expression of his preferences. But, by the rule which the Lodge has adopted, every member, if not positively disfranchised, is deprived of his inherent right to a free and unrestricted exercise of his privilege as an elector. If he vote at all, he must do so by proxy,—and this at second or third hand, through agents not selected by himself, but appointed for him by the Master of the Lodge! It would be more creditable to the Lodge, and far less derogatory to the character of its members, as intelligent men and Masons, to invest the whole power of election in the hands of the Master, or rather to abolish the elections altogether. The substance having been surrendered, the shadow is not worth preserving. We recommend our correspondent to bring the subject before his Grand Lodge, as a violation of the rights of the minority, and an unauthorized evasion of the intentions of its Constitution.

"HEALING."

In July last the Grand Master of the Grand Lodge of New York, admitted into regular standing among the Lodges in his jurisdiction, a clandestine Lodge, previously organized by authority of one of the spurious Grand Lodges in the city, under the name of Cassia Lodge, and located at Williamsburg, on Long Island. The persons so received, numbering about one hundred, were said to have been *healed;* but in respect to the manner in which this was done, some doubt arose from the character of a statement which appeared in a New York paper at the time; though the question was subsequently set right by our Brother of the Craftsman. At the ensuing meeting of the Grand Lodge, the Grand Master, in his address, explained the transaction in a manner which must have been satisfactory to all parties. This explanation we find in the report on foreign correspondence of the Grand Lodge of Virginia, and herewith lay it before our readers, with the accompanying remarks of the Virginia committee :—

> "Of the number of those to whom Dispensations have been issued, none gave me greater pleasure than that to Cassia Lodge, Williamsburg. This Lodge had heretofore worked under the authority of a pretended Grand Lodge located somewhere in this city. Becoming satisfied that they were in error, they, by an unanimous vote, resolved to renounce their allegiance to their assumed superior, and to come within the fold of legitimate Masonry in the State of New York, and presented their petition accordingly The R. W. Deputy Grand Master was deputed to *heal them individually; which was done*, and upwards of one hundred good and true men and Masons enrolled themselves under our banner. The Dispensation asked for was issued to them, and application will be made for a Warrant at our present session. Although it formed no part of the motives which influenced the Grand Officers in their action, I trust it will not be without its permanent effect. If the misguided men who adhere to irregular or clandestine organizations and positions claiming to be Masonic, possessed the candor or magnanimity of the Brethren of Cassia Lodge in avowing their fault, they would find no occasion to regret that they had trusted to the kindness and fraternal feeling of this Grand Body; the most fruitful theme of animosity and disunion, both within and without our borders, would be removed from discussion, and the Grand Lodge of New York could go on in her errand of mercy and benevolence without an obstacle to stay its progress. The negotiation between our body and Cassia Lodge was terminated in less than one hour, and it is henceforth to become an equal and honored subordinate. There was no humbling to be exalted, which is elsewhere deemed to be meritorious, but a simple determination to do right and abide the consequences."

This whole proceeding in respect to Cassia Lodge we recognize as Masonic, and the Masonic world will rejoice with Grand Master Lewis that there were found upwards of one hundred misguided men who had seen their error, and been brought regularly into the fold of Masonry, and are now working under a legal Charter from a regular Grand Lodge. It was a good work, and perfected in a workmanlike manner; but, we ask, why were these one hundred subjected to all these forms, and the requirements of Masonry, so perfectly carried out in their case, and not in the Phillips' Grand Lodge? Were they fewer in number and not as influential or as troublesome as the other, or their offences against the Grand Lodge of New York and of Masonry of greater magnitude, that they had to travel a different road and be subjected to so many forms, before they were purged from their offences and deemed worthy to unite with that Grand Lodge and obtain a regular Charter? In what did their position differ from the others, and why could not all be brought in in the same manner, either by being Masonically healed, a Dispensation and then Charter granted (which was the correct and only course that could legalize their workings,) or by articles of union with all clandestine and misguided Masons, whatever their offences? If the Grand Lodge of New York had the power in the one case, they had it in the other, and justice should be done to both, and uniformity of action adopted.

A PATRIARCHAL LODGE.

One of the two oldest Lodges in existence, of which we have any knowledge, is St. John's Lodge, Glasgow, Scotland, which celebrated its *eight hundred and first* (801) anniversary on the 27th December last. It holds its Charter from Malcolm III., King of Scotland, of date 1057. This Charter, says Brother James Cruckshank, of Glasgow, who has presided over the Lodge as Master, has been carefully handed down from generation to generation, and is still in possession of the Lodge, and, although a little defaced, is in a tolerable state of preservation. It is believed to be a genuine Charter; and along with it they have a translation of the original, which shows that the Lodge of Masons was constituted on the petition of the operative Masons of Glasgow, for the purpose of building the Cathedral, for keeping out *unskilled workmen* who had come to work there, and also for putting down *irregular Lodges* got up by them. They were therefore allowed to form themselves into *one* incorporation, and to have a free Lodge forever; not only so, but in the very words of the Charter—"None in my dominions shall erect a Lodge until they make application to the St. John's Lodge at Glasgow." But this original Charter is not the only guarantee of the antiquity of the Lodge; for, we find, that when Bishop Joceline commenced to re-erect the Cathedral in Glasgow in 1181, (the former having been destroyed by fire,) he received from King William the Lion, a Charter of confirmation in favor of the Lodge. The Corporation and the Lodge, chartered at one and the same time, have gone hand-in-hand together up to the union of the latter with the Grand Lodge in 1849. Evidence of this is given in a Charter of 1628, where it is stated—John Boyd is Deacon of the Corporation and Master of the Lodge; and the present venerable Bro. Geo. Young, who has filled the office of Secretary of the Lodge, and Clerk to the Corporation, for nearly half a century, tells us that this has been the custom during the long time of his connection with the Lodge. It is much to be regretted that the early records have been lost. The Lodge has in its possession a very fine old oak box, which is regarded by the members as a valuable relick of a past age. We had the pleasure of seeing it when in Glasgow two or three years since, and from our minutes, made in the hall of the Lodge, are able to furnish a brief description of it, which may be acceptable to our readers. It is an oaken box or chest, 16 inches long by 14 wide, richly and symbolically carved on the top, front and both ends. On the top are the Square, Compasses, Plumb, and 24-inch Gauge, combined in a single figure, in *alto relievo*. On either end are the Seraphim, finely carved. On the front is the following inscription, carved in raised letters:—

"God save the
16 King 87
And Mason Craft."

This description will probably suggest to the mind of the reader the "Ark of the Covenant," which, in former times, was frequently denominated "The Lodge." The Chest was found in the Glasgow Cathedral, a few years since, when that building was undergoing repairs. In it was also found the original Charter.

The Lodge has also in its possession several old *Sashes*, with the year 1600 marked on them. It was one of the Lodges which granted St. Clair a Charter of Grand Mastership, in 1600, for which occasion these Sashes were doubtless made, and in commemoration of which important event they have been preserved.

OBJECTING TO CANDIDATES AFTER THE BALLOT.

A correspondent in Texas makes the following inquiry:—

What is the proper course to pursue under the following circumstances?—

A candidate is balloted for and the ballot proves fair. At the next regular meeting, the candidate appears and demands the degree. A Brother who was absent when the ballot was taken, a member of the Lodge, is present in the Lodge-room before the Lodge is opened, proposes a written protest, stating in general terms, that he objects to the conferring of the degree upon the candidate, leaves it in the hands of the Secretary, and then retires from the Lodge-room. After the Lodge is opened, the protest is read, and the W. M. decides that the degree should not be withheld—1st. Because the Brother should have remained and made his objection in person; 2d. Admitting that the objection could be made in writing, the Brother being present in town, he should at least have made some specific charge, which, if true, would render the candidate unfit for Masonic privileges. This decision is unanimously sustained by the members of the Lodge present, and the degree of Entered Apprentice conferred upon the candidate.

Under such circumstances, did the Lodge act in accordance with Masonic usage in conferring the degree over the protest of the Brother? If not, what would have been the proper course?

Yours fraternally, W. D. W.

The objection should have been entertained by the Master. This was his duty. He had no discretionary power in the matter. It was made by a member of the Lodge—and it would not have altered the case at all had it been made by another—but it was made by a member in good standing in the Lodge; and it was made also in an eminently proper and regular manner, and the clear duty of the Master was to receive and refer it to a committee for inquiry, and in the meantime to suspend the initiation. In not doing so, he not only neglected an important duty, but has clearly laid himself open to impeachment before his Grand Lodge, for official delinquency.*

MASONIC FESTIVALS.

[We give below the remarks of M. W. Grand Master Heard, at the celebration of the "Annual Grand Feast," at Nassau Hall, on the 27th Dec., omitted in our last for want of room] :—

Brethren :—It affords me great pleasure to welcome this large company on this interesting occasion—the revival within this jurisdiction of the ancient Masonic "Grand Feast." This festival may be ranked with those happy inventions designed to bring men together in agreeable intercourse for the praiseworthy purposes of cultivating the social virtues and establishing pleasant personal and fraternal relations. For generations, as it annually returned, it was greeted with joy and celebrated with enthusiasm. The day of its occurrence was the great holiday in the calendar of Freemasonry, when the good Mason abandoned his cares and labors and sought to cheer himself by conviviality and recreation. It will be appropriate at this time to notice some of the regulations for the government of the Feast and the manner in which it was conducted. I do not purpose, however, to take you back to the antediluvian period, nor to that of King Solomon, for this information. There can be no doubt that the Brethren of those times duly observed Masonic festivals in a way most satisfactory to themselves and productive of much good to the Order. I will limit my inquiries to the festal customs of our Brethren in England for a century or two past, and then notice those of our *father-brethren* here in Massachusetts.

The great antiquity of the Grand Feast in England may be inferred from the fact that the old "*Poem on the Constitutions of Masonry,*" written about the year 1350, cites a regulation which may be rendered thus: "The Stewards of the hall shall serve the Brethren at their feasts in moderation and with Brotherly courtesy."

It is recorded of the period of 1434, that "The Company of Masons, being otherwise termed *Free* Masons of auntient standing and gude reckoning, by means of affable and kind meetings dyverse times, and as a loving brotherhood used to do, did frequent this mutual assembly in the time of Henry VI., in the 12th of his reign A. D. 1434."

In consequence of persecutions to which Masons were subjected in the 16th century, the "Yearly Assemblies," as well as the private meetings of the Craft, were often interrupted.

From the terms of an edict issued about the year 1680, it would seem that the feasts of that time were defrayed by subscription: "Yee shall truely pay for your meat or drinke wheresoever yee go," &c.

[The Grand Master here cited the regulations of 1720, and others which we omit for want of room.]

The Feast in this country was established by the authority given in the charter of deputation granted by the Grand Master of England to Henry Price, Esq., our first Provincial Grand Master, in these words: "And lastly, we will and require that our said Provincial Grand Master of New England, do Annually cause the Brethren to keep the Feast of Saint John the Evangelist, and Dine together on that Day or (in case any Accident should happen to prevent their Dining together on that day) on any other day near that time, as he shall judge most fit, as is done here."

This requirement appears to have been pretty faithfully complied with, though the dinner did not always occur on the day specified in the Charter, nor "on any other near that time." If our Brethren omitted to observe St. John the Evangelist's day, they amply supplied the omission by almost always keeping that of Saint John the Baptist.

[Here follow quotations from our regulations and records which we are obliged to omit.]

It is evident that our predecessors in both countries, did not view Freemasonry as a stiff, cold, ascetic alms-giving-society, or a sedate moral-reform association. They infused into it largely the social element, and fostered it by timely festivity. They were not, however, neglectful of the wants of a poor Brother, nor did they overlook the importance of sound morality and a religious life; and in their judgment the joyful gatherings at their festivals were not incompatible with the exercise of the most noble virtues.

May we not profit by imitating their urbane and cheerful assemblies, and copying the courtesies and amenities of their mutual intercourse? By increasing sociability among our members, shall we not strengthen the fraternal bond which we so much value? But we should remember that these things cannot be realized, unless those we receive as Brothers possess congenial minds and have those companionable qualities which render society agreeable.

The Grand Master then offered the following ancient toast, which was received with much enthusiasm :—

"The Fraternity wheresoever dispensed around the globe."

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*Our correspondent will perceive that we have passed over his first inquiry, believing that no good and much mischief might arise from the discussion to which it would probably lead. The resolution of his Grand Lodge is, on the face of it, apparently inconsistent, and yet it can hardly be considered so. There are two parts included in one. They are practically inseparable. J. accepts one and rejects the other. C., on the contrary, accepts both, and thus places himself on the ground occupied by J. There is then to this extent a common platform on which both can stand, and the obligations of which are equally binding on both.

STOPPING A CANDIDATE.

Q. "BRO. MOORE,—Suppose a candidate in the Chapter receives three degrees, and previous to his receiving the R. A. degree, is guilty of a grossly unmasonic act—what course should the Chapter pursue?"

Stop where it is, and refer the matter to a committee, with instructions to report charges against the delinquent, if they find sufficient cause for so doing, that he may have an opportunity to clear himself of them; or, otherwise, that he may be lawfully deprived of the privilege of thereafter disgracing that or any other Chapter by his presence.

Perhaps a better course would be for the Chapter to refer the matter to a committee, with instructions to lay the subject before the Lodge of which he is a member, that he may, if found guilty, be expelled from the Institution.

The Chapter, in our opinion, was clearly in the wrong, in returning him his fees and casting him off, without any such expression of its disapprobation of his conduct, as would serve in some measure to protect the fraternity from the discredit of his connection with it.

PHILANTHROPIC LODGE.—PRESENTATION.

AT a meeting of Philanthropic Lodge of Free and Accepted Masons, Marblehead, on Tuesday evening, Jan. 29, the following named Brethren were installed by R. W. Rev. Bro. Benj. Huntoon, as officers for the ensuing year, namely—Dr. H. H. F. Whittemore, M.; R. Nowland, S. W.; Michael H. Reynolds, J. W.; Peter J. Rodgers, Treas.; John Orne, Sec.; Michael J. Doak, S. D.; William Prichard, J. D.; James Shepard, S. S.; Ezra R. Prichard, J. S.; John Goodwin, Marshal; Samuel Dupar, Tyler. Finance Committee, David Blaney, Joseph Goodwin, John S. Martin.

The services on the above occasion were unusually interesting, being witnessed by a large number of spectators, of both sexes, and were conducted in a manner that gave strength and beauty to this our honored institution. The "*workmen*" gave unmistakable assurance that they were not only competent to polish the "rough ashler" as it comes from the quarry, but to finish up the structure in a manner that beautifies the Order, and shows them to be "workmen" on the temple, which needeth not to be ashamed. At the close of the installation services, a beautiful Past Master's jewel, of gold, was presented by the Brethren to Bro. David Blaney, who has occupied the Master's chair in the "East" for twelve consecutive years. This was a "surprise," indeed, for the recipient as well as the audience present were entirely ignorant of this mark of esteem and affection. The presentation was made by Bro. Michael J. Doak, in a speech of which the following is a copy, to which the recipient responded in a beautiful and touching speech, delivered in his usual happy style, acknowledging with grateful emotion this memento of their respect and affection:—

SPEECH OF BRO. M. J. DOAK.

Worshipful Brother Blaney,—During the time in which you have held the important station of Master of this Lodge, you have performed the duties of that responsible position to the satisfaction of the Brethren, as is manifested by the unanimity with which you have been elected, for twelve successive years. Not only have you attended upon the meetings of the Lodge with commendable punctuality, but you have shown a zealous regard for its welfare and prosperity, that bespeaks for you the gratitude of the Brethren. And, sir, after having wielded the gavel for so long a period, it has at your request been transferred to other hands. Let us hope that the same untiring zeal and faithfulness may attend it, and inspire him into whose care it has been committed. And, sir, I take this opportunity of expressing to you, for myself and others to whom you first unfolded the glorious beauties of this ancient institution, our sincere and heartfelt thanks. As we crossed the tesselated border and stood upon the representation of that beautiful mosaic which formed the ground floor of King Solomon's Temple, so forcibly reminding us of the lights and shadows of human life, your hand was extended to us in token of your friendship and the brotherly love of the Lodge towards us; and as we passed into the middle chamber we were received and welcomed by you with an assurance of the continuance of that friendship; and still again, as we entered that other sacred place where we learned of the fidelity of him by whose superior skill and workmanship the temple was beautified and adorned, your hand in friendship was again extended, and raised us to the sublime degree of a Master Mason.

Sir, it is with emotions of pleasure that I stand here at this time in behalf of many of my Brethren, and in consideration of the services which you have rendered to the cause of Masonry, and the interest which you have ever manifested in its advancement while you have occupied the Oriental Chair, to present you this Jewel of a Past Master; and allow me to express the hope that for many years to come you may be found in your appropriate place in the Lodge, wearing this badge. The Jewel of a Past Master, as you are aware, is composed of the Sun, Square and Compasses, with the segment of a circle. As the sun rises in the East to open and adorn the day, dispensing light and heat over all the Earth, and by its genial influence, covering the face of nature with innumerable forms of loveliness and beauty, so may the sun of your example shed its beams of joy and happiness around. And as the most valuable tenets of our profession are contained within the points of the Compasses, may Friendship, Morality and Brotherly Love be inscribed upon that "*living stone*" which you may offer to the Grand Master, to be tried by his unerring square, that it may not be thrown over among the rubbish as unfit for use, but that it be accepted to adorn that temple not made with hands, eternal in the Heavens. And as the segment of a circle is but a part of the circle, having a beginning and an end, so it bears the same relation to the perfect circle, that the brief span of human existence does to the boundless circle of Eternity, which will *never, never, never* end. And as the time draws near for you to be called from labor to meet on the level that countless multitude who have parted on the *square*, may you have to sustain you that glorious assurance,

> "Which nothing earthly gives or can destroy,
> The soul's calm sunshine and the heartfelt joy."

ROYAL ARCH MASONRY IN OHIO.

We have been politely favored by the Grand Secretary with a copy of the proceedings of the Grand Chapter of Ohio, at its recent annual communication.

The opening address of the Grand High Priest, Comp. Geo. Rex, is a brief but well written paper. Our Companion speaks as follows of the

GENERAL GRAND CHAPTER:

Much discussion has lately arisen in several of the State Grand Chapters relative to the dissolution of the General Grand Chapter. At your last session, a committee of eminent Companions, distinguished alike for their wisdom in council, and their zeal for the Order, was appointed to consider and mature a plan for the entire withdrawal of the allegiance of this Grand Chapter to that body. That committee, it is expected, will report to you at your present session, and I bespeak for their suggestions and recommendations your careful consideration. The measure is one of grave importance. Whatever may have been the object of the organization of the General Grand Chapter, and whatever may be its claims to, or assumptions of power, this Grand Chapter, and every Royal Arch Mason in Ohio, owes allegiance to it, and such being the case, I cannot very well see how our allegiance to it can be withdrawn, except by open rebellion to an authority which this Grand Chapter helped to create. There is no provision in the Constitution of the General Grand Chapter by which a State Grand Chapter, which has become a member of the confederation, can withdraw from it. Any withdrawal of allegiance or secession of a State Grand Chapter from the General Grand Chapter, without the action or consent of that body, is therefore an act of rebellion against it. Open resistance to legally constituted authority should never be countenanced or advised by Masons.

If this Grand Body be of opinion that the General Grand Chapter has accomplished the mission contemplated by its founders, and is no longer of any practical benefit to Royal Arch Masonry, either in this or any other State recognizing its authority, I would respectfully recommend the adoption of resolutions instructing your Representatives to the next triennial meeting of that body to mature and introduce such measures as will, with the consent and assistance of the Representatives of the Grand Chapters of other States, result in its dissolution.

CONDITION OF THE ORDER IN THE STATE.

Having presented such matters as have occurred to me necessary for your consideration, permit me to congratulate you and the Companions of the State at large, on the high degree of prosperity that now happily pertains to our cherished Order. From every portion of our jurisdiction, we have the pleasing evidence that never in the history of Royal Arch Masonry in this State, has the Order occupied a higher or more elevated position. In every portion of the State our Temples are open, and both the numbers and respectability of those who are daily crowding with their offerings to our consecrated altars, are such as to inspire us with the most encouraging hopes for the future. But, my Companions, this elevated position can only be maintained by cherishing and practsiing those virtuous principles and moral precepts so frequently presented and so forcibly impressed in the beautiful ritual of the Order. Let us, then, endeavor to live and act in conformity with the precepts and teachings of Masonry, and labor zealously to promote the great object of our institution—to extend the sphere of human happiness, and better the condition of human society.

TOUCHES ON THE TRESTLE-BOARD—NO. 14.

ROBERT BURNS.

In the late centennial celebration of the birth day of Robert Burns, by the "Burns Club," at the Parker House, in Boston, where brilliant speeches, gems of poetry, and letters from absent literati, gave an embellishment and variety to the convivial scene, no notice was taken nor allusion made to the fact, that Burns—the Shakspeare of Scotland—and, as the Hon. Mr. Hillard happily remarked, "The Laureate of Love"—was a Freemason; although he was one from early manhood to the decline of life, and was beloved and honored by his Brethren. This fact could not have been unknown to several members of the Club; though, perhaps, at a season of so much hilarity and splendor, it was forgotten. It could not have been expected to have claimed the attention of Mr. Everett in his classic letter, nor of Mr. Winthrop in his correspondence, nor of Mr. Hillard in his elegant response at the table, for they are rot Masons; nor, for the same reason, of the Rev. Ralph Waldo Emerson, who did himself much honor upon this occasion. It must have escaped too, the recollection of the president of the Club, our accomplished Brother, Gen. Tyler; but Horace tells us that sometimes

"Bonus dormitat Homerus."

The doings of such a constellation of gentlemen of learning and talent would have been read with pleasure, without note or comment, by the writer of these "Touches," if days long past, when Freemasonry was exposed to a fiery trial and threatened with extinction, were not fresh in his memory. Then, it was said by men, who cast a great shadow in the political world, some of whom professed to be scholars, that no work of rank or celebrity had ever been achieved by a member of our Brotherhood. Masons were denounced by them in their writings as men of credulity and ignorance, without genius, science or education. But, we need not the Doric pen of an Everett—nor the harp of a Holmes, with its melodious notes—nor the eloquence of a Hillard, to refute a calumny so gross. Let the tree be judged by its fruit. We ask no foreign aid to weave a wreath of Masonic glory around the head of such a Brother as Burns, or Dugald Stewart, or Sir Walter Scott. Burns delighted in the *mystic tie*. A Divine hand put a coronet on his brow; and to no minstrel, orator or wit, is this Poet of the Poor dearer than to the members of this ancient and honorable Fraternity. While his artless, soul-stirring muse is charming—like the birds of Heaven in their carols—the Highlands and vallies, the lakes and glens of Scotland—the palace of the nobleman and the clayi-bgging of the cottar—with a fascination few poets on earth have ever reached; while all England and America are kindling with admiration of this great word-painter of Nature, his AULD LANG SYNE and his fond ADIEU are the delight of every festal scene, where a Lodge is assembled or Brethren meet. We feel his presence at such a time; his Music has spread a halo around our sweetest memories and given a softer tone to Masonry; for there is music in it. It burns within us, like a Promethean lamp kindled from on high.

Perhaps a brief outline or sketch of the life of Burns may not be out of place or tedious to the reader. The subject, it is true, is not novel. Many and able articles respecting him have appeared from time to time in previous volumes of this Magazine; but memory needs frequent stirring up; and who can be weary of reading about an illustrious Brother, the glory of Scotland, and now the object of so much interest in the literary world?

Robert Burns, born January 25, 1759, on the banks of the Doon, was the eldest son of William Burness—as his father spelt the name—who then lived in a cottage in Ayr, a seaport on the river Ayr, which runs into the frith of Clyde, forty miles by railroad S. S. W. from Glasgow. In 1766, his father took the lease of a farm at Mount Oliphant, about two miles out of town, where his friendly landlord having died, Robert said, "a sterner factor by his threatening letters often set us all in tears." This factor stands out in infamy in the poem of "The Twa Dogs." Here, upon a poor soil, he and his brother Gilbert labored for their parents, until 1777, when the family removed to Lochlea, a better farm in Tarbolton, about ten miles off. There, worn out by poverty and sickness, his father died;—an honest and devout man, the original of a lovely picture which his son drew in that poem of surpassing beauty, THE COTTAR'S SATURDAY NIGHT.

The boys were sent to a grammar school, under master John Murdoch, at an early age, and became diligent and fond pupils. Professor Wilson remarks, that "Robert was hungry after knowledge." His education was only rudimental. Beyond a few and simple elements of knowledge acquired at Oliphant, and a few months, when he was nineteen, at a mathematical school in Kirkoswald, on a smuggling coast, he was indebted but little to an instructor. Indeed he was in a great degree self-taught. His studies were confined to winter evenings; for, at fifteen he labored by day and could do a man's work on the farm. The books he read were of a high order, suited to inspire a noble ambition and refined taste; Pope, Shakspeare, Milton, Thompson, Young, Locke, and the Spectator, were in his list—with the Pantheon of mythology—and the masterly ballads of the country, a love of which he owed to his mother's songs in childhood. In 1781 he went to Irvine, a few miles from Tarbolton, to learn the lowly trade of flax-dresser, and hired a small room at a shilling a week, living on oatmeal sent him from home by his father. What "res angustæ domi!"—what poverty! the poor fellow writes home even of that meagre diet as sometimes scant. Genius often emerges from self-denial.

While residing at Irvine he was made a Mason. He was initiated in St. David's Lodge, which met at a small inn in the village of Tarbolton, on the fourth of July, 1781, and raised on the first of October following. July 27, 1784, he was elected Deputy Master, and again in 1785. In 1786 his brother Gilbert received the same degrees. Afterwards at Dumfries, Dec. 27, 1788, Robert joined St. Andrew's Lodge, and was present at a meeting in 1796, but a few months before his death. It appears that he was made a Royal Arch Mason at Eyemouth, near Berwick, on the Tweed, May 19, 1787, in St. Abb's Chapter, on his tour South.

His prospects as a flax-dresser soon blew up. His shop took fire and burnt to the ground; he then returned to Tarbolton. Shortly before his father's death he and Gilbert leased a farm of one hundred and eighteen acres, at Mossgiel, near Mauchline, on the river Ayr. It lay on an eminence, which commanded a view of picturesque scenery. Here he was "married to immortal verse," and first realized those wonderful powers which afterwards electrified all Scotland, and have since beamed, like an Auroral light, on this Western world. Love first touched his lyre; for it was on the banks of Ayr he saw Mary Campbell, his Highland lassie—the dairy-maid of the laird of the castle of Montgomery—and wrote that enchanting song, beginning:—

"Ye banks and braes and streams around
The Castle of Montgomery,
Green be your woods, and gay your flowers,
Your waters never drumlie!"

And it was on her death he poured forth those exquisite lines, "*To Mary in Heaven!*"

During his last year at Mossgiel, he got into trouble and was secretly married to Jean Armour; touching this unhappy subject his biographers vary in their account, and all agree that her father was an unfeeling tyrant. Being in great affliction and despair, he hired a passage to Jamaica, and intended to leave Scotland and return no more. Under this resolve he wrote that "*Farewell*," so dear to Masons, addressed to the Brethren of St. James Lodge and to their Master, Gen. James Montgomery, which commences,

"Adieu! a heart-warm, fond adieu!
Dear Brothers of the mystic tie!"

But, while his fare was paid, and his chest on the way, friends intervened and persuaded him to try his fortune at home, by publishing his Poems. He followed their advice, and an edition of six hundred copies, containing about forty pieces, together with some epigrams and epitaphs was printed July, 1786. A copy met the eye of Dr. Blacklock, of Edinburgh, who wrote a letter to a friend, highly in their praise, which was shown to Burns. He went directly to Edinburgh, and called on Dr. Blacklock, who introduced him to generous patrons, and soon a fresh edition of his Poems, much enlarged, was issued.

He became at once the lion of the day in that Athenian city. Lord Glencairn was a warm friend; his poems met with a liberal subscription; and he sent home for the relief of his brother Gilbert and his mother, the sum of £200. He visited the South of Scotland and the Highlands, and by the aid of friends, having obtained the humble office of Gauger in the Excise, then worth only £35 a year, he returned to Mossgiel. Alas! it seems strange that talents of such transcending excellence, and a heart gifted by Heaven to charm the world, should be compelled by cruel necessity to take an office so low and petty!

Burns with his wife moved to Ellisland, in May, 1788; a romantic village on the river Nith, six miles from Dumfries, and fortysix from Mauchline. At first he deemed himself a happy man, and built him a house on a farm of one hundred acres. But his plans were unfortunate, and in 1781 he disposed of his farm and settled at Dumfries, in a small cottage.

Here, though his little salary was increased to £70, he got discouraged, found his expenses exceeded his income, and lost the energy of his mind; his health became impaired, and he sought the benefit of sea-bathing at "the Brow," so called, on the shore of Solway Frith, but in vain; he was carried home July 21, 1796, and in the mid-day of manhood he died. The eye that kindled with a light from Heaven, there closed forever!—the heart which was ever the poor man's friend, and which throbbed with such surpassing love to "*Mary in Heaven*," there ceased to beat. Let us draw a veil over his failings, for he had great virtues and a most generous soul.

It was at Ellisland that he heard of the death of his noble friend, the Earl of Glencairn, and also of Capt. Matthew Henderson, on whom he wrote that tender elegy, in which is this heart-wrung stanza:—

> "O Henderson! the man, the Brother!
> And art thou dead, and gone forever!
> And hast thou crost that unknown river,
> Life's dreary bound!
> Like thee, where shall I find another,
> The world around!"

In looking over the map of that part of Scotland, which lies between Glasgow and the North Channel on the coast of Ireland, an eye conversant with Scottish history will perceive several places once famous in the wars with England, and now endeared to the world by associations, such as the Parnassian Mount—the vale of Tempe—and the stream of Helicon inspire. The banks of Ayr and of the Doon, which empty their waters near each other into the frith of Clyde, are full of such delightful memories, consecrated as they are by the living genius of one man,—and he very poor—of humble lineage—a child of adversity—and many of whose sweetest lyrics were written in a stable-loft, in Mossgeil, his bed-room and his study, connected with the clay-bigging where the family dwelt. In the town of Ayr, where he was born, once stood the fortress of Sir William Wallace, called the "Wallace Tower:" and there in other days was the Dominican monastery, where Robert Bruce held a parliament; and at this place Cromwell built the Fort of Ayr, of which but a few fragments of the ancient ramparts remain. Within fourteen miles of the birth place of Burns lies the ancient Kilwinning, the birth place of Freemasonry in Scotland; for at this place in 1107, Hugh De Moreville, lord of Cunningham, founded an Abbey of monks of the Tyronesian order, which was dedicated to St. Winning—of which ruins are still visible. To erect edifices he invited a party of Freemasons from the continent, and thus the first Lodge in Scotland was constituted. From this Lodge it is probable that St. David's Lodge, where Burns was initiated, derived its Charter.

Three noble Monuments in Scotland have been erected to the memory of Robert Burns; one near where he was born, two or three miles out of Ayr, at an expense of nearly $20,000; from its site is a splendid view of the rivers Ayr and Doon, the sea and the mountains; another at Dumfries, where his remains were laid—a mausoleum, in which was a marble sculpture by Turnaville, emblematical of the genius of Scotland throwing a prophetic mantle over her poet at the plough; the third is in Edinburgh; on the declivity of that commanding height of such superb view, Carlton-hill, stands the Monument of Burns—his statue is the work of Flaxman; this memorial is in the vicinity of those noble monuments erected to our illustrious Brothers Dugald Stewart and Sir Walter Scott.

The Inauguration of Burns as poet Laureate of the Lodge of Canongate, Kilwinning, on his visit to Edinburgh, 1787, was the crowning glory of his life. A superb engraving of this august ceremony may be seen suspended on the parlor wall in the house of our Grand Secretary, Charles W. Moore, Esq., who procured it when he was in Edinburgh.

It is the picture of the Masonic Hall of Canongate, Kilwinning Lodge, laid open to view, with seventyeight figures, arranged in aprons. It is a fine piece of art, and the forms and faces of each individual are accurate likenesses. A key accompanies it. I counted fifteen noblemen who were present—among whom were the Earl of Glencairn, Lord Monboddo, and Lord Napier; and there were the Hon. Henry Erskine—Henry Mackenzie—Prof. Dugald Stewart—James Boswell, the biographer of Dr. Johnson—Capt. Grose of protuberant dimensions, and many army and navy officers. The scene was splendid and the engraving in its execution shows it.

Robert Burns was five feet ten inches in height—his eyes large and expressive—his hair black and curly. In church and in his lonely walks, he wore a Scotch plaid cloak with a peculiar fold about his shoulders. He was naturally of a melancholy or rather pensive cast, and when roused he excelled in the vigor, and originality of his conversation. His inauguration in a Lodge as Poet Laureate, shows how much he owed to Masons; they were his greatest patrons, and friends. He could say with Horace,

> "Exegi monumentum ære perennius,"

for his fame will survive all the monuments man can erect. His name is now a Household Word. His songs are linked in and, as it were, welded together with those ancient airs of Scotland—so dear to all lovers of melody—airs, some of which neither Mozart nor Handel nor Bethoven ever excelled. These airs, with Burns' songs, are peculiarly the music of the poor, while they deight all classes. We bear them in our homes—we heard them in a mother's voice in infancy—they gave a charm to Ole Bull's Orphean cremona—they lingered in the double notes of the Swedish nightingale—and humble and despised by some as he may be, yet the poor Swiss or Italian emigrant often arrests our steps in the street or the mall, while his hand organ starts up some Scotch melody, we have heard from childhood, and which in every note proclaims the immortality of Burns.

How true were his prophetic words to his wife not long before his death, "Jean, one hundred years hence they 'il think mair o' me than they do now."

I. H. S.

AN OLD MASON.

Bro. George Weatherby, who hails from Stith Lodge, No. 17, Georgia, was initiated in 1798. He has recently affiliated with Canton Lodge, No. 98, in this State. His Masonic life has already extended beyond the period commonly allotted to the days of man, and yet he is active and attentive to his various duties, and particularly attentive to the requirement of his Lodge. How many of the changing scenes in life, and how much of the mutations in Masonic popularity, must this old patriarch have witnessed in the past three quarters of a century. He adhered to its truth when Masonry was a by-word of reproach—when it was made a political test, and when it well nigh succumbed to persecution set a-foot by traitors. But happily he has outlived the persecutions of the Order, and may he still be spared till all shall acknowledge that Masoury is a synonyme for benevolence, truth and virtue.—*Rusk (Texas) Freemason.*

SALE OF THE MASONIC TEMPLE.

[From the Address of M. W. JOHN T. HEARD, before the Grand Lodge of Massachusetts, Dec. 27, 1858.]

THE sale of the Masonic Temple has been consummated, by the Trustees having received the sum which the U. S. government agreed to pay for it.

A brief account of the causes which led to this transaction will not be without interest to some of the Brethren here present.

For several years, the Masonic apartments in the Temple were inconvenient and too limited to afford accommodations to the large number of institutions which held their meetings in them. To obtain them for special meetings was attended with difficulties sometimes almost insuperable. In view of these facts, my predecessor, on leaving the office of Grand Master, in December, 1856, addressed the Grand Lodge in these terms: "It has become evident to you all, that this building is quite too limited for the increase of our numbers, that this our largest room is often filled to repletion, that the smaller apartments are not adapted to the purposes for which they are necessarily used, and that at no distant day, our Fraternity will require a more spacious Temple than this." Concurring in these views, I brought the subject to your attention at the Quarterly Communication in March, 1857, and a committee of five were appointed "to consider and report at the next Quarterly Communication of the Grand Lodge in what manner, in their judgment, better accommodations can be secured for the use of the Fraternity than those they now have in this Temple."

Much solicitude was manifested by the Brethren who take the deepest interest in the well-being of our institution, to provide the needed accommodations in the Temple, and thus avoid, if possible, a change of locality. To that end their counsels were directed, and many plans were suggested by which to attain the object. Its exclusive use by Masonic tenants being regarded as out of the question, in consequence of the magnitude of the rents they would incur, architects and others skilled in the art of building were consulted as to the practicability of remodelling it so as to adapt it to Masonic and business purposes. After full examination of the subject, it was decided that the objects desired might be obtained in one of two ways, namely, 1, by adding another story, and 2, by the purchase and addition of the adjoining estate on the east. To the first suggestion it was objected that it would destroy the proportions of the structure, and cause a large outlay to effect it; and to the latter was opposed the difficulty of obtaining the estate except at an exhorbitant price. And, finally, it was the judgment of one of the most experienced architects consulted, that in no other way could suitable rooms be procured upon the site of the Temple, more economically than by removing the old building and erecting another in its place. This recommendation found no supporters, as it was obvious that it would be more advantageous to sell the property at the price at which it was generally valued, and procure another estate, the adaptation of which to our purposes could be effected at an expenditure which would not far exceed the amount of the proceeds of such sale.

Early in May, 1857, it was suggested that as the U. S. government had it in contemplation to procure an estate for the permanent accommodation of the U. S. Courts, the Temple might answer for the purpose; and soon afterward, a correspondence occurred between an officer of one of the courts and myself in relation to the sale of the Temple to the United States. The subject was entertained by the Trustees of the Temple, and measures were taken by them to accomplish the object.

At the Quarterly Communication of the Grand Lodge, held in June, 1857, the committee previously appointed and before mentioned, reported: "That from a careful examination of this building, [the Temple,] they find that it is not capable of being so altered as to furnish the requisite accommodation. They also find that the present value of this property is such, that even if accommodation could be furnished here, it would be at an annual rent of from $8,000 to $10,000, besides taxes, insurance and repairs, excepting only the rent of the Chickering rooms. Under these circumstances your committee are happy to be able to report further, that having had a meeting with the Trustees of the Masonic Temple, they are informed by them that they have a prospect of disposing of the building very advantageously to the Grand Lodge."

At the same June Communication, R. W. Edward A. Raymond offered the following vote, which was laid on the table:—

"*Voted*, That the Trustees be, and they are hereby authorized to sell the Masonic Temple, on such terms as they shall deem to be for the interest of the Grand Lodge, and they are also hereby empowered, if they shall so dispose of the Temple, to secure by purchase or otherwise, a suitable lot of land for the erection of another building adapted to the present necessities of the Grand Lodge and Fraternity."

At the Quarterly Communication in September, the proposition of Bro. Raymond was taken up and debated at some length. Its further consideration was postponed to the 23d of September, at a Special Communication to be called for the purpose.

At the Special Communication, the motion of Bro. Raymond was amended as follows, namely—

"*Voted*, That the Trustees be, and they are hereby instructed and required to sell the Masonic Temple, to the United States of America, upon the terms and conditions proposed by the Secretary of the Interior in his communication to the President of the Board of Trustees of said Masonic Temple, dated Sept. 3d, 1857, and hold the proceeds upon the same trusts and for the same uses as they now hold the Masonic Temple," and the vote on its adoption, stood 53 yeas to 35 nays.

I believe that I speak the general sentiment of the Brethren of this Jurisdiction in saying that another Temple, adequate for our wants through generations to come, should be provided at no distant day. There is no necessity for immediate and hasty action, for spacious apartments here in Nassau Hall, will serve us until an acceptable site can be selected and an edifice erected thereon, which shall serve the double purpose of a safe and lucrative investment of our funds, and be creditable to us as an architectural ornament to the metropolis. The structure might be on a scale to afford the means of profitable investment not only for the funds of the Grand Lodge, but also for those of the subordinate Lodges. The united Masonic funds in Massachusetts, if so applied, might be managed through the instrumentality of corporate powers, in the direction of which each contributing party could participate.

FORDS OF THE JORDAN.*

Various places are referred to in Scripture under this or synonymous titles, and modern travellers have forded the river at different points. Buckingham found it barely fordable about three miles below the Lake of Gennesareth, and there is a ford somewhat lower down the stream, where the waters are said to be shallower still. About twenty miles below the lake, there are several other fords. A little below Beisan, Captain Mangles says he found that the water, in March, reached to the belly of his horse; and Burckhardt, still farther down, found it to be nearly of the same depth in the midst of summer. It is obvious, however, in regard to such a stream as the Jordan, that its depth and volume must depend not merely upon the season, but upon the temperature and other considerations, which may vary from year to year.

But the Fords of the Jordan are peculiar in their kind. The spot where the Redeemer was baptized was an object of great attraction in early times. The Latin Church has selected one spot, and the Greek Church another, as their sacred scene, and contend, with an earnestness worthy of a better cause, for the pre-eminence of their favorite ford. Each spot presents some of the most exquisite beauties of the river. The banks are fringed with tamarisks, willows, oleanders and many luxuriant shrubs, and had not superstition blotted the beauty, it would have been one of the most lovely scenes in the East.

But besides the baptism of the Saviour, these fords are deemed farther sacred, as the place at which, as we have just seen, the Hebrews miraculously crossed the Jordan to enter Canaan. Here again the Latin and the Greek Churches contend each for its own passage as the genuine one. Leaving them, however, to adjust the controversy, we may allude to the annual concourse of pilgrims to these sacred scenes. The Greek Ford is the favorite; and an English traveller, a few years ago, saw three thousand pilgrims, and two thousand other visitors, assembled there. They spent the previous night in the neighborhood of Jericho, and towards morning began to move in the direction of the Jordan, that they might reach it by sunrise. Oriental costumes of every hue—travellers on foot and travellers on horseback, on camels and on asses—soldiers and civilians—men, women and children—all joined in the cavalcade. They were preceded by torch-bearers with flambeaux, and escorted by Arab cavalry. The Greek Archbishop and the Turkish Governor of the district were there; and thus did the motley hordes press forward to wash in a stream which they idly supposed had some virtue to cleanse them from something more than the filth of the flesh. Amid the excitement of such a scene, many accidents every year occur. Some of the pilgrims are generally left dead upon the spot, and visitors come back to tell us that nothing is more remarkable among the devotees than their want of sympathy for the feeble and the suffering. A shout of laughter responds to the groans of the wounded, and it is made painfully plain that superstition has there accomplished its usual effects—it has hardened the heart, and made man more completely the enemy of man, "hateful and hating."

Having reached the margin of the Jordan, the pilgrims often rush wildly into the stream. The young and the old—some spontaneously, others with reluctance—some with a shout of joy, others with alarm—dip in the waters. Priests are there ready to sprinkle those who apply to them, and some of the pilgrims carry with them the cloth which is to form their winding-sheet, under the ignorant belief that, when swathed in stuff so hallowed, the soul and the body are equally safe. Some describe the scene at the fords as an outrage upon modesty, and the superstition which pervades the ceremony is such as more and more degrades the devotees who trust to the Jordan for purity, instead of resorting to the open Fountain.

But, passing from scenes so humbling, we should not fail to notice that it was in this neighborhood that Gideon wrought his wonder, and won his victory with his three hundred chosen men. The iniquities of Israel had brought misery and bondage upon them, as of old. Their enemies had invaded their borders; famine soon followed, and the miserable inhabitants were compelled to flee to dens and caves of the earth. But a deliverer appeared in the person of Gideon, who proceeded to assail the Amalekites, the Midianites, and the other invaders of his country. His army of two-and-thirty thousand men were reduced by divine appointment to three hundred, "lest Israel should vaunt themselves against Jehovah, and say, Mine own hand hath saved me." With his handful of men, then, Gideon acted against the Midianites, who "lay in the valley like grasshoppers for multitude;" and by a simple stratagem, by the sound of trumpets, by breaking the pitchers and displaying the lights which each man bore, the swarming hosts were first startled, then routed, and 120,000 of the invaders fell. The Fords of the Jordan were seized by the men of Ephraim, who "took the waters unto Beth-barah and Jordan," and aided by the men of Naphtali, Asher and Manasseh, the victory of Gideon was complete. He passed the river, "faint yet pursuing" (Judges viii. 4,) and thus set an example to believers in every age never to desist from the pursuit or assault of spiritual enemies, however feeble or timid or dejected we may seem. The God who fought for the chosen people on that day is still the Friend—may we not say the Ally?—of all who place their trust in him, and on the battle-field against the Midianites by the Fords of the Jordan, as well as a thousand other places, he says, "The Lord keepeth that man in perfect peace whose mind is stayed on him, because he trusteth in him." He encourages us to "trust in the Lord, and not be afraid."

As we wander among these tranquil scenes—tranquil, at least, when man is absent—we can scarcely help recollecting how often the serenity of nature has been disturbed by the lawless outbreaks of man. Here the river has often run red with blood, and been impeded by heaps of the slain. Here the Gileadite slew the Ephraimite, and the Ephraimite the Gileadite, till the dead were counted by tens of thousands. On these banks, and by these fords, the mode of uttering a single letter of the Hebrew alphabet—Sibboleth, instead of Shibboleth—has been the occasion of death to multitudes. In spite of miracles the most amazing, and mercies embodying the very affluence of Heaven, man continued man, self-willed, untamed, ungodly. Were it true that any scenes in nature, or any mercies in Providence, could win men to the love of God, his mercies enjoyed along the stream of the Jordan might have led to that result. But it is not mercies in Providence—it is not a beauteous landscape—it is omnipotent grace alone that can make man like his God again, and till that power be put forth, all is as deceptive as the mirage of the desert—as transient as a writing upon sand. It forms one sure proof that the Bible is from God, to discover that nothing but its truth received in to the heart, enshrined there, and obeyed in the life, can either lift up the degraded, or purify the polluted.

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*From Challen's Illustrated Monthly.

GRAND LODGE OF TENNESSEE.

This Grand Lodge held its last annual communication at Nashville, in Oct., 1858. The attendance was large, and the business before the Body indicates a healthy and prosperous condition of the Order throughout the jurisdiction. The address of the Grand Master, M. W. Thos. McCulloch, is an interesting and well prepared paper. It pays an eloquent tribute to the memory of the late distinguished Brother, Wilkins Tannehill, Esq., and recommends that the Order erect a suitable Monument to his memory. "It will point out to succeeding ages the spot where he sleeps, and teach them our high appreciation of his virtues."

The Grand Master notices favorably, and recommends to the encouragement of the Brethren, a republication of the proceedings of the Grand Lodge from its organization, under the editorial supervision of the present intelligent Grand Secretary, whose qualifications are ample assurance of a satisfactory and faithful performance of the work.

QUALIFICATION OF CANDIDATES.

On the qualifications and ease with which candidates gain admission into the Lodges, our Brother has the following sensible remarks:—

> I regret the necessity of calling your attention to the loose and unguarded manner in which candidates for admission into our Order are received into many of our Lodges. Too frequently men of immoral character and vicious habits are permitted entrance into our Order. Coming with these disabilities, they enter only to bring us into disgrace, and work only to our confusion. Brethren of ardent but mistaken zeal, and over-anxious for members, regard the quantity rather than the material out of which good Lodges are to be constituted. Instead of requiring, as was our ancient custom, that every applicant should be "worthy and well qualified," we are too much disposed to open our doors indifferently to all, trusting in the regenerating power of our institution to fashion into forms of excellence those who by nature, or otherwise, are utterly disqualified for membership. The policy is not wise to convert our Lodges into schools of reformation, where bad men are to be taught goodness, and the vicious and the depraved are to be redeemed from their vices. We may rest assured that whatever good may result from such a policy, the evil will always greatly preponderate. Men of immoral character, and of settled vicious habits, can bring nothing but trouble into our ranks; and though deeply sympathizing with them, the interests of our beloved Order demand a firm and unqualified refusal of their applications for admission. To fulfil our voluntary vows, and to consummate the ends of Masonry, we must rigorously adhere to first principles, and receive none but those whose lives are unpolluted by gross vices, and who are at present free from habits of dissipation. Fidelity to God, duty to each other, and obligations to the world, imperatively demand of us a faithful performance of all the requisitions of Masonry.

NEW TEMPLE.

On the 6th of Oct. the Grand Lodge laid, in ample form, the Corner-Stone of the new Masonic Temple, at Nashville. The address of the Grand Master on the occasion is so brief, and at the same time so pertinent, that we take pleasure in transferring it to our pages:—

> *Brethren of the Mystic Tie:*—The corner-stone of our mystic edifice was laid more than three thousand years ago, and was builded in secrecy and silence. Well may we say that there was not heard the sound of axe, hammer, or other metal tool.
>
> Tradition informs us that the foundation stone of Solomon's Temple was laid with solemn ceremonies. Thrice did our ancient Masters circumambulate the holy ground on which was builded that magnificent type of the Lodge on earth, and the Lodge in heaven. The chosen place of sacrifice and worship, Moriah—one of the Sacred Twelve—looked down on an adjacent and kindred hill; and the dim shadows which rested on the brow of Calvary told of the first and great transgression.
>
> Corn, Wine and Oil are significant emblems. The Plumb, Square and, Level tell of mysterious and glorious things. The grand public honors are full of lofty meaning, and bid us to rejoice and be thankful for the mercy and providence of God. Solomon, the grand exemplar of Operative Masonry, built his temple that he might dedicate it to the glory of the Lord. May, then, this temple, now being commenced, be a place of order and science. As the sun rises in the east to open and adorn the day, so may the Master of the house rise to set the Craft to work.
>
> In humble imitation of an ancient custom, I now deposit in the cavity of this stone the *Holy Bible*, the first great light of Freemasonry, and other things which might be of interest to posterity, if, upon the falling of the house, they should be found and raised.

PROXIES.

The following amendment of the Constitution was proposed and adopted by the Grand Lodge, subject to the concurrence of the Lodges:—

> No person shall be appointed to represent a subordinate Lodge in the Grand Lodge, unless he be a member of the Lodge he represents; and when any representative has been received and recognized by the Grand Lodge, he shall not be superseded by the officers of the Lodge he represents.

THANKS TO THE GRAND MASTER.

> *Resolved*, That the thanks of the Grand Lodge be and are hereby tendered to

M. W. Thomas McCulloch, P. G. M., for the very acceptable manner in which he has discharged the duties of Grand Master for the last two years, and that a certificate be granted to him, expressive of the affectionate regard entertained towards him by the Craft in this jurisdiction.

PURCHASE OF MOUNT VERNON.

The following paragragh is from the report of the Committee on the Grand Master's address :—

> Intimately connected with this subject, our Grand Master has referred to the subject of the Fraternity aiding in purchasing Mount Vernon, a hill among American Masons seemingly adjacent to Mount Moriah. In the East sleeps our first Most Excellent Grand Master, in the west lies calmly the beloved Washington. Let us, in humble imitation of the love of the Ancient Craft for the memory of the inspired Builder of the first Temple, aid and assist the great undertaking of purchasing the grave and building a monument to his name.

REPORT ON CORRESPONDENCE.

This is an admirably arranged and valuable abstract of the doings, in their more important particulars, of the principal Grand Lodges in the country, for the preceding year, and is from the pen of the R. W. Br. CHAS. A. FULLER, Grand Secretary. We give below such extracts as we have room for the present month, and may refer to it again.

SACREDNESS OF THE BALLOT.

Unanimity is equally required in the ballot for advancement, and a Lodge commits a wrong in passing or raising a candidate over the objections of a Brother. A Brother is not bound to make known his reasons for black-balling a candidate for advancement, yet he *ought* to prefer charges.—*G. M. of Georgia.*

With all due deference to the opinion of the experienced and distinguished Brother, we wish he had used the expression, "yet he *may* prefer charges." In stopping the candidate for advancement, the Brother exercises a privilege dear to every Mason, and there should be no curtailment of it. There is already too much laxity on the subject, and we have frequently been pained to see the anxiety manifested to ascertain who cast the black ball, and, by canvassing among the members, finally succeed in tracing the negative ballot to its source. We hold it to be highly improper for any Mason to say how he voted upon a rejected petition; for if one may do it, all may, and the secrecy of the ballot would become a mockery, with heart-burnings engendered, and the harmony and good feeling of the Lodge interrupted.

RESTORATION.

The Grand Master (of Ill.,) also reported that *he* had restored an expelled Mason to the rights and privileges of Masonry, upon the recommendation of the Lodge that expelled him. A similar exercise of power has never before come under our observation, and we believe it is without precedent. Unless there is express authority in the Constitution of his Grand Lodge permitting him to do so, we are inclined to think the worthy Brother would be puzzled to designate where he obtained it.

TOO MUCH LEGISLATION.

The following is sensible, and well said :—

> The fact is, our legislative assemblies are too apt to run into extremes : there is too much legislation not only on this, but kindred subjects. In looking over the proceedings before us, we find Grand Lodges gravely legislating that the excessive use of intoxicating beverages is derogatory to the character of a good Mason ; that gambling is highly immoral, etc., forgetting that the ritual of Masonry inculcates, in the most forcible manner, the virtues of temperance, justice, etc. Better would it be for all these subjects to be left to the discretion and judgment of the Lodges, and insist more upon a rigid discipline therein. All the resolutions ever passed by Grand Lodges never reformed one drunkard, nor induced one gambler to forsake his dice. The evil lies in the Lodges themselves ; and until they arouse themselves to an efficient performance of duties properly belonging to them, the evil will continue. Let them be more particular as to the character of their initiates : receive no one because he is a "good fellow," or in the hope that Masonry will make him a better man. In the language of Brother Parvin, of Iowa, "'Masonry will make him a better man,' has been rung in our ears till we sicken at the sound. Give us good, square work, fit for the building, or let the Temple never be completed."

CERTIFICATES.

On the suggestion that Certificates be demanded of visitors in all cases where the applicant is not known, the Report says :—

> We are inclined to believe the suggestion a good one, and that, if universally adopted, it would prevent many impositions the Craft are subjected to under present usage ; and we feel safe in saying that full one half of the charities of the Order are bestowed upon persons totally unworthy—men who make a business of travelling from point to point, and who, by their plausible tales of distress, impose upon the ready sympathies of unsuspecting Brethren. This could not be so readily accomplished if Grand Lodge Certificates were demanded.

SOLICITING CANDIDATES.

He also condemns in emphatic terms Masons soliciting or advising the profane to seek admission into our Order ; and declares "every Brother, affiliated or not, should be promptly dealt with, who, in any way, endeavors to procure or induce men to become candidates for our mysteries." To which we fully assent ; for how else can a man "freely and voluntarily" offer himself as a candidate ?

REVISION OF BY-LAWS.

The following suggestions are commended to the consideration of Committees on By-Laws :—

> It sometimes happens in our Grand Lodges that Brethren are appointed as Committee on By-Laws who attempt to make them conform to their own one-sided views of what may be right and proper to be incorporated, and in their mistaken zeal do injury rather than good. The better way is, for Committees to examine whether there are any provisions in the By-Laws submitted for their inspection contravening any of the rules and regulations of the Grand Lodge, and not to criticise and strike out regulations that do no harm. Perhaps it were better to have the offensive provisions stricken out ; but they can operate only on those Brethren who have enacted them ; and if they are willing to abide by them, we see no reason why a Committee of the Grand Lodge shall, by acting the part of censors, prohibit them from having their own way in matters of local importance only.

NON-AFFILIATION.

There is no doubt that non-affiliation is one of the greatest evils of the times, yet the assumed right to demit from a Lodge has become so universal that we see no clear way of correcting it. Compulsory membership is almost, if not quite, as bad as non-affiliation itself. Still it is necessary a distinction should be made somewhere, and we think our own Grand Lodge has hit upon the happy medium, in declaring that a non-affiliated Mason shall not claim as a *right* the charities and privileges of the Lodges, leaving each Lodge to act, when applications are made to them, as circumstances may require and their judgment of the merits of each individual case may dictate.

VISITORS.

The Committee on Grievances, (in G. L. of Ohio,) in one of their reports, make the following statement of an appeal from the decision of the Master of a Lodge:

> The facts are briefly these:—Said Spence, being a member of a Lodge in Iowa, applied for permission to visit said Felicity Lodge. A committee was appointed to examine him, and found him to be "a bright Master Mason." Whereupon the Junior Warden objected to his admission, giving as a reason, that there were matters of difference between him and said Spence, and he could not sit in a Lodge with him. The W. M. thereupon decided that the Brother could not be admitted. Your committee very much doubt the right of the applicant to bring the matter here by way of appeal, but, waiving this question, are of the opinion that the W. M. was entirely correct in his decision.

The Grand Lodge sustained the decision of the Master of the subordinate Lodge, as stated by the committee, which we think is correct. A Lodge is an independent association of Masons, if we may be allowed to use the word *independent* of a body owing allegiance only to the Grand Lodge of its particular jurisdiction, and has the undoubted right not only to say who may become members thereof, but also to say who may visit it while in session. The governing principle is *harmony;* and as they possess the right to refuse admission to membership of any Mason to whom objections are made by one who is already a member, so they have an undoubted right to exclude a *visitor* whose presence might prove offensive to any member. Courtesy, however, demands that great caution should be exercised; but at the same time it is the duty of the Master to see that no visitor be admitted into his Lodge whose presence would disturb its own peace or harmony. The question, we believe, has been thus decided by most of the Grand Lodges, our own among the number.

We must end our quotations here, though there are some other points presented, to which we should be pleased to refer; but our room will no allow of it. We hope next month to give some part of the admirable address by the Rev. Br. Hanner, before the Grand Lodge.

GRAND LODGE OF MISSISSIPPI.

Natchez, Feb. 15, 1859.

Dear Brother Moore—If I have not written since the closing of the Grand Lodge, it is not that I have willingly neglected my promise. I was called from home, unexpectedly, to attend to the Panthers and Bears, and only returned a few days since.

The Grand Annual Communication of the G. Lodge of Mississippi, was quite harmonious. A resolution, authorizing the appointment of a Com. was passed to consider the Grand Congress question, to report at the next Annual Communication. There was a report which I did not understand, on the subject of a Gen. Grand Lodge. It was moved to lay it on the table, but the motion did not prevail. A majority and a minority Report were presented—one by Br. Hillyer, and the other by Br. Gray—on the subject of the restoration to *membership* in subordinate Lodges by the Grand Lodge, when it restores to Masonory *on appeal.* These reports are to be printed without having been read. Br. Gray, I know, has bestowed a great deal of care upon his, and as Br. Hillyer always writes an able report; both will be worth reading. I heard but part of the Report of the Committee on Foreign Correspondence—that part was confined to the Union in Canada, and disunion in Louisiana—a mere relation of facts. The Grand Lodge, contrary to what I think is right, made a regulation, allowing a Brother to be restored from a suspension by a two third vote. I see Grand Master Swigert, of Kentucky, agrees with me. The officers elect were installed at the close of business, after a short session of three days. X.

PRACTICAL RULES.

[From Decisions by the Grand High Priest of Ohio.]

1. If on a ballot, one black ball shall appear, the High Priest *may*, to ascertan whether a mistake has occurred, send the box round again; but this should be done immediately, without debate. On the second ballot, should a black ball appear, the applicant should be declared rejected. It is improper to postpone the second ballot to another meeting.

2. When a candidate is rejected at any stage of his progress, the ballot cannot be reconsidered. The only remedy is for the applicant to petition again in writing, which petition must be presented at a stated meeting, and be referred and lie over for consideration, as in original applications.

3. Should the High Priest, or any member of the Chapter be aware that a member unable to attend, has objections to an applicant, the ballot should be postponed until the member objecting can attend.

4. If a member interrupt the proceedings of the Chapter, or refuse to be seated when ordered by the H. P., or refuse to obey the gavel, the H. P. may reprimand him, and, if necessary to preserve order, have him led out of the Chapter. The H. P. must preserve order and the members must obey the gavel. Personal reflections and abusive remarks should never be tolerated in the Chapter.

5. The decisions of the H. P. are final, and do not require the sanction of the Chapter to make them obligatory upon the members; neither are they proper subjects of discussion by the Chapter, unless by his request or permission.

Obituary.

Brother WILLARD ADAMS.

Died at Waltham, on the morning of the 26th ult., of lung fever, Brother Willard Adams, aged 70 The deceased was one of the oldest, and among the most highly respected citizens of Waltham. His business was that of a dealer in dry goods, &c., and for the last forty years he has occupied the same store, in the centre of the village. He has held various public trusts in town, and discharged them all with the fidelity that belongs to an honest man and good citizen. He was a member of Monitor Lodge, of which for a long series of years, and up to a very recent period, he was the intelligent and faithful Secretary. He was buried, at his own request, by his Lodge, with Masonic ceremonies, on Tuesday the 29th.

MASONIC CHIT CHAT.

Mississippi.—We are gratified to learn that at the annual communication of the Grand Lodge of Mississippi, at Jackson, on the 17th, 18th and 19th January, our highly respected and talented Brother WM. P. MELLEN, Esq., of Natchez, was elected Grand Master for the current year. The choice is an excellent one, and cannot fail to prove advantageous to the interests of the Fraternity in the State. The other principal officers elected, were Brs. D. Mitchell, D. G. M.; J. L. Alcorn, S. G. W; W. H. Anderson, J. G. W.; Benj. S. Tappan, G. Treas.; Robert W. T. Daniel, of Jackson, G. Sec'y.

Michigan.—The Grand Lodge of this State held its annual communication at Grand Rapids in January, and elected for its principal officers for the ensuing year, Dr. J. Adams Allen, of Kalamazoo, Grand Master; Ex. Gov. W. L. Greenly, of Adrian, D. G. M.,—both popular and excellent selections. R. W. James Fenton, of Detroit, was re-elected Grand Secretary—an office he has held for many years and the duties of which he has performed to the satisfaction of his Brethren and the interest of his Grand Lodge.

☞The Masonic and Civic Ball, at Concord, says the Bunker Hill Aurora, under the auspices of Corinthian Lodge, was a very admirable and successful party, and great credit is due to Messrs. How, Keyes, Hosmer, and others, in getting it up and so successfully managing it. About 120 couple were present, including parties from Boston, Roxbury, Cambridge, and all the neighboring towns. It was altogether one of the pleasantest balls ever given in Old Concord, where so many pleasant balls have been enjoyed.

Visitors.—The Grand Lodge of Michigan, at its recent session, decided that, "the W. Master of a Lodge may, without the order or assent of his Lodge, admit or reject visiting Brothers, at his discretion." Nevertheless, a member, or the Lodge, objecting, the Master would not be at liberty to admit. A visitor cannot be allowed to unseat a member, nor to interrupt the harmony of the Lodge by his presence.

☞We have received official information that Ill. Bro. ALBERT PIKE, Esq. of Arkansas, has been elected Grand Commander of the Supreme Council 33d for the Southern Jurisdiction of the United States, having its seat at Charleston, S. C. We congratulate our Brethren of the Southern Council on the excellence of their choice, and not less on their good fortune in being able to secure the services of a Brother so eminently qualified to fill the place with credit to the institution.

The Ashlar.—The February number of this Masonic monthly, published at Chicago and Detroit, contains the valedictory of its founder and editor, ALLYN WESTON, Esq., who withdraws at the close of three and a half years of editorial experience, and returns to the profession of the law; in which he hopes to retrieve some of the losses he has sustained through his connection with the press. We sincerely trust he may realize his hopes. As an editor he was intelligent, courteous and able, and we doubt not that as a lawyer he will command the respect and confidence necessary to his success.

☞The members of Aurora Lodge, at Fitchburg, are to have a grand social levee at the Fitchburg Hotel, on the evening of the 4th inst. Large delegations from other Lodges are expected.

Statistics.—The number of Lodges under the Grand Lodge of England is stated at 945, and number of R. A. Chapters at 317. Of the former, 61 are in India—Ceylon, Singapore, &c.; 3 in China and Sumatra; 14 in Africa;* 58 in Australia and New Zealand; 35 in the West Indies; 92 in North America; 1 in Central America, and 6 in South America. The initiations in England are estimated at about 3500 annually; and the number of Masons in England at 150,00; in Scotland, 100,000; and in Ireland about 50,000.

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*There are also Lodges in Africa under the Groot Oost of the Netherlands and other authorities. And the same is also true of the other places named. The number of Masons in Africa is estimated at 5,000—in Asia, 10,000—in Australia, 5,000.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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NOTES OF TRAVEL.—IRELAND.

* * * * AN American can have no just idea of "*a beggar in rags*," until he has visited an Irish city. We have seen even in the public streets of Dublin, hundreds of men, women and children, who were literally the *embodiment of rags*—covered all over with shreds and patches—not sewed together, but hanging and flying in all directions, to the exposure of their very nakedness. It is a heart-rending scene to see these poor creatures, wandering about the streets of a populous city like famished dogs, seeking the means of keeping soul and body together; and it is still more heart-rending to listen to their complaints and appeals. Surely there must be something wrong in the social, civil and religious system of the country, or so much misery could not exist. The more intelligent and higher classes of the people—the mechanics and tradesmen—are neither blind nor callous to the social misery of their unfortunate countrymen, and are dissatisfied. They attribute all to the landlords, the government, &c., and look to revolution as their only relief. They may in some measure be right; but the great curse of the land are its Priests and their abominable exactions and crushing tyranny. This is the true source of the evil, and will never be cured until the Papal rule is broken, and its withering grasp upon the minds of the masses loosed. Priestcraft, as it now exists, must be expelled from the island, before anything can be effectually done for the relief of the people. The truth of this is illustrated by the great difference in the condition of the laboring classes in the Protestant and Catholic districts—the North and the South—in their intelligence, cleanliness, industry and thrift. The soil of the island is good, and capable of producing large crops—sufficient to sustain the population and leave a

large surplus for exportation. We saw as fine farms in the North as in our own country, with small comfortable dwellings, and a comparatively contented and thrifty people; while in the South, mud-hovels, poverty and discontent, were everywhere manifest. The first has a large infusion of Protestantism in its population, while the other is almost wholly Catholic.

* * * * * * * *

On the next evening after our arrival in Dublin we visited the Masonic Hall, and attended a meeting of Liberty Lodge, No. 153. It is the oldest Lodge in Ireland and was chartered in 1756. The Master was Professor Morani, an Italian exile, who has resided in Dublin about twenty years, and is a devoted and intelligent Mason. It was a special meeting of the Lodge, and the work was on the third degree. We were very kindly received, and saluted according to our rank, in a way which, if not peculiar to the Irish Lodges, was new to us as American Masons. It is respectful and cordial, and makes the visitor feel that although among strangers he is surrounded by Brethren. After the salutation, we were briefly addressed by the Master, to which a suitable response was made. Subsequently, in reply to inquiries from the Chair, we took occasion to communicate such information relative to the Order in this country as we supposed might be interesting and acceptable to the Brethren present. Our remarks were kindly received and elicited the thanks of the Lodge.

The candidate having now arrived, the work was proceeded with. We cannot of course here speak of it in other than general terms. In all essential particulars it was in exact agreement with the work of the American Lodges. There was much less of recitation and scenic action, as a whole, than with us; while in some parts, recitation took the place of action. Few of the emblems were explained. The legend was given substantially as with us; and we were forcibly struck, in this part of the ceremony, with the almost perfect agreement of it with the work in this country, as revised at Baltimore some ten or a dozen years ago. The degree was given by Bro. Adams, a Past Master of the Lodge, who is reputed to be the best working Mason in Dublin. He is certainly an intelligent and gentlemanly Brother, whose kind attentions we remember with gratitude.

After the work was over and the Lodge closed, we were invited to an entertainment, prepared at short notice by Br. Barrow, of the Commercial Building, to whose excellent taste and skill in such matters the table bore ample testimony. Whoever has sat down at a banquet with a party of intelligent, well educated, and warm-hearted Irish gentlemen, can form some idea, (though necessarily an imperfect one,) of our party on this evening; but when, in addition to the social qualities, we add the fraternal ties of Masonry, and the freedom the relation sanctions, none but a Mason can fully appreciate the hilarity—the "flow of soul" and generous sentiment—which made the occasion one long to be retained in the memory, as among the most interesting reminiscences of by-gone years. Toasts, speeches and songs—Masonic, patriotic, and comical—flowed as freely as the fine old Irish whiskey that did honor to the occasion! The best truly Masonic song we ever heard—and we have heard a great many in our time—was sung by Bro. Adams, in a rich mellow Irish voice, with just enough of the brogue to keep us in mind that we were in Ireland. A comic song was sung by Brother Moran, a P. M. of the Lodge, in capital style,—it was full of rich humor. Our own beloved country was often and again honored with the most flattering notice. The true Irishman looks to it and speaks of it as the great benefactor of his countrymen, and would fight for it more heartily and earnestly than for any other nation under heaven. He looks upon it as the only free country in the world, and his most earnest aspirations are that the day may come when his own green island shall stand by the side of it in the rank of freedom.

Politics are not allowable in Masonry, but the feelings of the heart will sometimes burst out in spite of all restraint. An Irishman does not like England or its government. He looks upon it as his oppressor, and he needs only a fair opportunity and a competent leader to attempt a revolution at any moment, and without much thought as to the chances of success. But Ireland can never be free through revolution. She has not, nor can she ever command, the physical force necessary for such an undertaking. She is too accessible to her giant-neighbor, and too isolated to receive any effective foreign aid. England should be liberal towards her—treat her as a part of herself—endeavor to make her people feel that they are Englishmen, by allowing them every privilege, and extending to them every encouragement and protection, social and political, which is enjoyed by Englishmen. Plant manufactories in their midst and find employment for the poor,—abolish at once the large proprietaryships, and divide the land into small farms, and thus develope its natural resources,—abolish the abominable system of tythes and prohibit the cruel exactions of priestcraft,—expel the Pope from the country and educate the people. In no other way can Ireland be raised from its present deplorable condition. But enough of politics.

On the next morning we visited the Grand Lodge Hall, by invitation of the Brethren, and were very kindly received. It is situated in Dame street, and was dedicated in 1847; on which occasion the M. W. Grand Master, the Duke of Leinster,—the "Sussex" of Irish Masonry,—

presented to the Grand Lodge a magnificent Organ. The main hall is a fine room, and is fitted up with special reference to the accommodation of the Prince Masons of the 32d° and of the Supreme Council 33d degree,—the Grand Lodge holding and exercising a general control over all the different Orders and branches of Masonry in the country. On the sides of the room are erected fortyfour Stalls, with Gothic or pointed arches—each having, resting on the top of the arch, the helmet and sword of the occupant, with his coat-of-arms and banner. The *East* is fitted up in corresponding style, with a rich canopy, and two stalls on each side of the Chair, with the arms and banners of the officers occupying them. The Chair is made of oak, and from the wood of a tree cut down for the purpose by the Duke of Leinster himself, at his seat at Carton, Maynooth. It is richly carved, and was a present from the Duke to the Grand Lodge. In the *West* is the organ above referred to, and a fine marble bust of the generous donor and Grand Master, on a pedestal. The roof is finished in Gothic, to correspond with that of the other parts of the hall; and the general effect is very fine. Besides this hall, there is one of smaller dimensions, fitted up in a similar style, for the use of the Lodges and Chapters, when the larger hall is occupied. There is also another building in the city, having two or three convenient halls, for the accommodation of the Fraternity, and which, there being twentyfive different Masonic bodies to be accommodated, are pretty constantly occupied, the Lodges frequently holding their meetings in the afternoon.

The Irish Brethren have long been distinguished as mindful of the duties of charity, although more exposed to persecution than rewarded with honor. "True it is, that in 1728, the Order assisted Lord Carteret, the Lord Lieutenant, in laying the foundation stone of the Parliament House, now the Bank of Ireland; but the Roman Catholic priesthood have always been virulent enemies of Masonry, and owing to their influence, its ranks have been recruited only from a small portion of the population, though a select class. In 1738, Viscount Mountjoy being Grand Master, the committee of charity was established by the Grand Lodge of Ireland. In 1795, the Irish Masonic Female Orphan School was instituted in Dublin, Lord Donoughmore being Grand Master. In 1852, after rather more than half a century, the school was removed to a better building in Burlington-place, Upper Bagot-street. The house was begun in February and opened in September, under the Grand Mastership of the Duke of Leinster. In 1852, further funds for the building were provided by a grand Masonic ball, held at the Rotunda rooms, when the Lord Lieutenant and the Countess of Eglintoun attended in state, assisted by many of the nobility and gentry. The countess expressed great interest in the institution, and on the 9th of October in that year, she paid a visit to the school, where she was pleased with the appearance of the children, and with the management.

To this school the Grand Lodge gives an annuity of at least £100 yearly, a collection at each meeting of Grand Lodge, and the fees payable by the Grand Officers and representatives of foreign Grand Lodges. The governorship is obtained by paying ten pounds in one sum, or by three successive annual payments of four pounds: a Lodge has one subscription for each ten pounds contributed. The annual subscription for a Lodge or individual Brother is one pound."

The Duke of Leinster, who has been Grand Master since 1813, and is now about 67 years of age, takes a deep interest in the success of this school, as he does in all charitable works, and contributes £50 annually towards its support. It is located in Dublin, as above stated, and there are at present thirty orphan children of indigent Masons receiving, through its benevolent provisions, that support and education, without which, in a country like Ireland, they would, almost as a matter of necessity, sink to the lowest depths of infamy; for such is too generally the fate of the poor and unprotected Irish girl, whose life is cast in this licentious city of Dublin. May God bless all such institutions and their benefactors!

The Order is flourishing in Ireland, and seems to be in good hands.

CORRECTING A BALLOT.

A correspondent at Portland asks—

> "Can a Brother who cast a black ball get up and state, *in open Lodge*, that he threw a black ball, and that he is now satisfied he was misinformed and voted through prejudice, and wishes to make what amends he can? If he can so state, can it be done at a subsequent meeting?"

The Brother most certainly can make such a statement; and if true, it is his duty to do so at the earliest possible moment, as the only means left him of repairing an unintentional, but serious wrong, done to a worthy and innocent man. If he discover his error before the closing of the Lodge on the evening on which the balloting took place, it would be entirely proper for the Master to order a new ballot, provided that but one negative ballot had been cast against the candidate. If, however, the explanation were not made until the next meeting after the rejection, then a new proposition would be necessary, not only for the information of the members who might be absent, but because a reconsideration of the former ballot would not be allowable under the practice of this country. And we think such new proposition might be safely entertained by the Master, even though the by-laws of his Lodge should require a greater lapse of time, as is the practice in many Lodges in different parts of this country—a practice however that does not commend itself to our favor either by its wisdom or justice. If a mistake has been made, and a candidate thereby improperly rejected, and thus injured in his character and credit, the least the Lodge can do, is to correct its mistake as soon as possible; and any rule which stands in the way of this, is unjust to the injured party, and inconsistent with those laws of Masonry which secures unto every man his just due. The circumstances of this case would seem to take it out from under such a rule, should the by-laws contain one, and authorize a departure from it, as an exception. But should the Master entertain any doubt on this point, then his clear duty is to apply to the Grand Master for a dispensation.

RESTORATIONS.

Halifax, N. S., March 8, 1859.

Chas. W. Moore, Esq.

Dear Sir and Brother—Accompanying this I beg to transmit a copy of the Annual Circular of our Provincial Grand Lodge for the past year, which you will oblige by inserting in your much valued Magazine.

There is a question now before our Brethren upon which I am requested to ask your opinion, (the Constitution of the Parent Grand Lodge being silent on the subject,) viz.:—The Secretary of a Lodge having been guilty of embezzling the funds of the Lodge, and having failed to afford restitution or satisfaction, is suspended, and reported to the Provincial Grand Lodge. The offending Brother on appearing before the P. G. Lodge to answer the charge, confesses his guilt, and proposes an arrangement for the restitution of the money, to which the P. G. Lodge agrees, although it will require about a year to carry out such arrangement. The question is, has the Prov. Grand Lodge the power to insist upon the members of the subordinate Lodge to receive such offending Brother again on good standing? or have the members a right to receive or reject him as they please, without the interference of any superior authority, just as they would receive or reject an applicant for initiation or affiliation?

A reply to the above will confer a favor on

Yours very truly and fraternally, G.·.F.

Questions affecting membership in *particular* Lodges, are necessarily controled by, and must be decided, therefore, with reference to, the local regulations of the jurisdiction within which the subject-matter of them occurs. It is true there are certain general laws, or usages, which obtain where there are no special laws existing; but these cannot be resorted to, nor made available, as against the particular regulations of any Grand Lodge, within the limits of its own jurisdiction. In other words, in questions strictly local,—as, for instance, in the manner of admitting members, the fee, &c.,—the special law of the jurisdiction obtains, to the exclusion of any usage or practice that may exist elsewhere. If, as our correspondent intimates, it were true that "the Constitution of the Parent Body"—that is, of the Grand Lodge of England—were silent on the subject of his inquiry, we should say it was not competent, or if competent, it would be exceedingly impolitic, for the Prov. Grand Lodge to attempt to compel the Lodge to receive the delinquent again as a member. But our correspondent is mistaken. The Constitution of the Parent Body is clear, full and explicit on the subject, The terms of the regulation are such as to leave no room for doubt as to their meaning, nor as to what is the duty of the Lodge in the premises. We quote from page 47, Sec. 4, Ed. 1841—Art. Prov. G. Master:—

> "The Provincial Grand Master has no power to expel a Mason, though he may, when satisfied that any Brother has been unjustly or illegally suspended, removed, or excluded, from any of his Masonic functions or privileges, by a Lodge within his District or Province, *order him to be immediately restored*, and may *suspend*, until the next quarterly communication, *the Lodge or Brother who shall refuse to comply with such order*."

Under this provision of the supreme law, the Lodge can have nothing to say in the matter, nor anything to do, but to receive the delinquent and admit him to the enjoyment of all the privileges of the Body, and to an equality with themselves. That the provision is based on a wrong principle, inasmuch as that in practice, the natural tendency of it must be to create discord and subordination, to disturb the harmony, to lessen the respectability, and endanger the safety of the Lodges in the jurisdiction, we think there can be no doubt. Take the case presented by our correspondent. The Secretary had embezzled the funds of the Lodge, and for so doing had been tried and suspended by his Brethren. He had been guilty of dishonesty, of cheating and defrauding the Lodge, and thus rendered himself unworthy of the confidence of his Brethren. They could no longer associate with him as an equal, nor continue him as a member of the Lodge, without compromising their own sense of honor and respectability. They therefore exclude him, cast him out, until such time as he shall repent of his error and seek their forgiveness. But in steps the Provincial Grand Lodge and says—"No Brethren,—your Secretary has embezzled your money, and disgraced himself; but he will restore the money when he can get it, and in the meantime you must take him back to your bosoms and your confidence, and perhaps you may make an honest man of him, and get your money again!" And thus the Lodge is compelled to receive among them as an associate and Brother, a man with whom, under like circumstances, they would consider it a disgrace to be associated, in the walks of business life. The law is wrong in principle, and oppressive and dangerous in practice.

P. S. Since the foregoing was put into type, we have received the annual circular mentioned by our correspondent, and learn that the decision in question was given by the Prov. Grand Lodge acting under the *Scotch,* and not as we had inferred, by that under the *English* authority. The provision quoted from the Constitution of the latter, is not therefore strictly applicable to the inquiry. Our correspondent is measurably right in saying that the Scottish Constitution is silent on the subject. It certainly contains no specific and positive regulation, like that we have given from the English Constitutions. It does, however, provide that the "Prov. Grand Lodge shall hear and *determine* ALL subjects of Masonic complaint or irregularity respecting Lodges or *Brethren* within the District." The case stated by our correspondent was therefore properly within the jurisdiction of the Prov. Grand Lodge, and that Body having given judgment upon it, the only relief for the Lodge is to carry it up to the Parent Body by an appeal, as provided in Chap. xv. of the Grand Constitutions. We think such reasons could be presented to that Body, by our intelligent correspondent, as would lead to the adoption of a regulation, more consistent with what we infer to be his opinion on the subject. Our own views are embodied in the following from the Constitutions of the Grand Lodge of this Commonwealth :—

> "*Sec.* 9. Whenever this Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge, suspending or expelling a Brother, and shall restore him to the benefits and privileges of Masonry, he shall not thereby be restored to membership within the body from which he was suspended or expelled, without its unanimous consent."

THE ORDER IN KANSAS.

A CORRESPONDENT, writing from Osawatomie, Kansas, January 2d, says —"Masonry is a much prized and rapidly spreading institution in this new country. There are Lodges at Leavenworth, Lawrence, Topeka, Stanton, Atchinson, Donipham, Le Roy, Wyandot, and at this place, (Osawatomie,) that I know of; and there are many hundreds of Masons all over the country, who are not yet organized into Lodges. We commenced here with about twentyfive members, and nearly all our best citizens have already joined us, or are about to make application to be united with us. So goes the good work."

This is certainly a very pleasing account of the condition of the Order in Kansas, and if due caution has heretofore been, and shall continue to be, exercised in the admission of members, the wholesome influence which the teachings of the Lodges must inevitably exert over the public sentiment of the territory, cannot fail to contribute largely to the cultivation and firm establishment of those kindlier social relations which are so necessary to its future peace and prosperity. The great danger, however, in all new settlements like Kansas, where villages, and towns, and cities, spring up in a day, and where every man may be said to be a stranger to his neighbor, is, that the desire to increase in numbers may out-run the discretion, on a careful and judicious exercise of which, so much of the respectability and consequent influence and usefulness of the Lodge depend. The means of determining character, in a new and sparsely populated country, are necessarily limited ; and the danger of being misled by a bold manner—a dashing ad captandam air, which the reckless and profligate know so well how to assume—is very much increased, as compared with the older and more populous sections ; and, therefore, necessarily demands a corresponding increase of vigilance and care on the part of the Lodges, if they would keep themselves in a condition to command the respect necessary to give them that measure of influence to which they are justly entitled. We have no reason to suppose that due care is not exercised, or that our Brethren in the Territories are less vigilant in scrutinizing the character of candidates, or more regardless of the public reputation of their Lodges, than their Brethren elsewhere. What and all we mean to say is, that they are more exposed than the Lodges in the older States, and are therefore called upon to exercise equal or greater vigilance in the selection of their material.

THE EARLY GRAND MASTERS OF MASSACHUSETTS.

HON. JOSIAH BARTLETT, M. D.,

WAS the third Grand Master of Massachusetts, after the Union in 1792, and was the son of George Bartlett and Katharine Whittemore. He was born in Charlestown, August 11, 1759, where he died March 3d, 1820. He entered the American army, as physician and surgeon, at the commencement of the revolutionary war, and on its termination, he resumed the practice of his profession in Charlestown. He was a member of the Mass. Medical Society, in 1794 ; of the American Academy of Arts and Sciences ; and of the Historical Society. He represented the County of Middlesex in the Senate of Massachusetts one or more years. He was Senior Grand Warden in 1792 and 1793 ; Deputy Grand Master in 1794 ; and Grand Master in 1798, 1799 and 1810. He was a member of King Solomon's Lodge, over which he presided for a time, as Master.

SAMUEL DUNN, ESQ.,

WAS the fourth Grand Master of Massachusetts, after the Union in 1792. He was born in Providence, R. I., in the year 1753, and died in

Boston Nov. 28th, 1815. In early life he followed the sea, and was a successful ship-master until 1785. During that year he married Sarah Cutler, daughter of John Cutler, Grand Master in 1792—3 and 4. His father, Samuel Dunn, also a ship-master, was born in Providence; and his grandfather, Samuel Dunn, was also born in Providence. The latter commanded a company of infantry in an expedition against the island of Carthagene, in 1740, where he lost his life. The remains of the subject of this notice were buried in the Stone-Chapel Burying-ground, Boston.

JOHN DIXWELL, M. D.,

WAS the tenth Grand Master after the Union, and was the son of Samuel Hunt and Mary Dixwell. He was born in Boston, January 6, 1777, and baptized by Rev. Dr. Cooper as Samuel Hunt. He was educated at the Latin School and Harvard College, and studied medicine with Dr. John Warren. He took the name of his maternal grandfather, John Dixwell, and married Esther, daughter of Epes Sargent, and continued to practice his profession till the time of his death on the 4th of Nov., 1834. As an ardent and earnest man, he took a lively interest in all public affairs, but was too much engaged with his professional duties to take any active part in them, except those connected with the Masonic fraternity, of which he was a devoted member. He was one of the "young men" who responded to the call "to arms" of John Adams, in establishing the Boston Light Infantry, and he always took an earnest interest in that company. He was probably born in a house which was devoted to the residence of the Master of the Latin School, which stood very near by the site of the Franklin Statue. He was D. D. G. Master of the First District in 1811 and 1812; Deputy Grand Master in 1817 and 1818; and Grand Master in 1821, 1822 and 1823.

NOVA SCOTIA.

THE Provincial Grand Lodge of Nova Scotia, holden at Halifax, under the authority of the Grand Lodge of *Scotland*, the Hon. ALEXANDER KEITH, M. L. C., R. W. Prov. G. Master, celebrated "*St. Andrew's Day*," Nov. 30th last, in a style of unusual excellence. After the installation of the officers for the year, the Grand Master informed the Brethren present that arrangements had been completed for a Grand Masonic Banquet, under the banners of the Scottish Lodges, to be held in the large room of the Masonic Hall this evening.

The R. W. Provincial Grand Master also expressed himself highly gratified with the prosperity of the Craft generally, and more particularly amongst the Scottish Lodges within his jurisdiction, and congratulated the Brethren on the unanimity and brotherly love exhibited throughout all their deliberations, and more especially in regard to the very liberal donations made by the several Lodges during the past year for *charitable* purposes.

The R. W. Provincial Grand Master spoke likewise of the pleasure which he had experienced during the past Summer, while in Scotland, of an interview with His Grace the Duke of Athole, M. W. Grand Master, and W. A. Laurie, Esq., Clerk of the Grand Lodge of Scotland, both of whom expressed their interest in the prosperity of the Craft throughout the Colonies.

The Grand Lodge was closed, and at 6 o'clock the members of the various Scottish Lodges in the city, with their guests and the officers of the Grand Lodge, sat down to a sumptuous banquet, "the most brilliant affair of the kind," says the official Circular, "which has taken place since the advent of Scottish Freemasonry in the Province." Among the guests were His Ex. the Rt. Hon. the Earl of Mulgrave, Lt. Gov.; Sir Houston Stewart, Vice Admiral; Maj. Gen. Chas. Trollope, C. B.; and other gentlemen and Brethren high in the military and naval service of the country. The excellent Grand Master occupied the Chair, the duties of which he discharged with his usual ability, and to the entire acceptance of the company. We have not room for the toasts, and must close our account with the following extract from the circular above referred to:—

> Between the 8th and 9th toasts His Excellency the Lieut. Governor rose and proposed the health of the Hon. ALEX. KEITH, Provincial Grand Master, and, during the course of his remarks, expressed the favorable opinion which he entertained of Freemasonry, (although he had not yet become a member of the Craft,) and passed a high eulogium on the R. W. the Provincial Grand Master, who, by his own talent and sterling integrity of character, had rendered himself worthy of the honorable position which he has so long continued to hold, not only amongst the Freemasons, but also in the Legislature of this Province. His Excellency expressed his pleasure in being present on this occasion—his first appearance at any public meeting since his arrival in this Province; and, after congratulating the R. W. Provincial Grand Master on the numerous and highly respectable attendance, resumed his seat amidst great applause.
>
> His Excellency Sir Houston Stewart, was peculiarly happy in replying to the 7th toast, and related several instances in his own experience of the beneficial influences of our ancient institution. The profound humor and ready wit of the gallant Admiral throughout his speech and during the evening was such as to keep the Brethren and their guests in a continual roar of laughter.
>
> Our distinguished Brother Major-General Trollope, in responding to the 9th toast, expressed his hearty thanks for the compliment paid to himself and the Garrison under his command, and earnestly hoped that the bond of union existing between the citizens and military, as subjects of the same Sovereign, may become stronger and stronger. The gallant General passed a high panegyric on our distinguished countrymen, Sir W. F. Williams, the Hero of Kars, and Sir John Inglis, the Hero of Lucknow; and made some happy and feeling allusions to the strong family ties, of recent occurrence, which bound his heart still more strongly to this Province—the birth-place of his two sons, who, he hoped, would one day, under the blessing of Providence, prove themselves worthy of the land of their birth, in the service of their Sovereign and their country. (Cheers.)
>
> The other toasts were also appropriately spoken to, and the excellent band of H. M. S. Indus discoursed sweet music at intervals. There were also several

volunteer toasts, amongst which the following was proposed by His Excellency Sir H. Stewart with a few very appropriate remarks, viz. :—" Our BRETHREN of the neighboring republic of the United States of America," which was very happily acknowledged by our worthy and highly esteemed Brother Albert Pillsbury, Esq., of Washington Lodge, U. S. Consul at this port.

The evening was also enlivened with several appropriate songs.

At *low twelve* the R. W. Provincial Grand Master, their Excellencies the Lieut. Governor and the Admiral, together with other guests, retired amidst prolonged cheering, the band playing the " National Anthem." Immediately afterwards the Brethren in a body, accompanied by the Scottish pipes, escorted the R. W. Prov. Grand Master to his residence, after which they all retired " in Love, Peace, and Harmony."

MASONIC BAPTISM.

THE following will be new to a large majority of our readers—to all indeed, who are not acquainted with the peculiarities of the French and other rites practised on the Continent of Europe. We copy from the New Orleans Picayune of the 13th of February last, in which city the ceremonies took place :—

We had the pleasure of witnessing on Friday evening, at the Odd Fellows' Hall, one of the most imposing ceremonies of the Masonic rite, celebrated on the occasion of the twentieth anniversary of Worshipful Lodge " Foyer Maconnique, No. 44." The most interesting feature of the ceremony was the solemn act of Masonic baptism and adoption of several children of Masons into the body of the Lodge.

Numerous invitations had been sent out, and the uninitiated part of the community eagerly seized this opportunity to penetrate some of the mysteries of the Order. The ladies particularly were anxious to learn something of that wonderful body, whose secrets their husbands and brothers keep with so much discretion, baffling all the ingenuity of feminine wit. At an early hour every seat in the hall reserved for the ladies was filled, and their male companions crowded every passage, nook or recess. We heard it remarked by several bystanders that they had never seen such a large assemblage in the hall ; there certainly never was a more brilliant one.

Notwithstanding the crowded state of the saloon, the greatest order prevailed ; the Grand Marshal of the day, Bro. Alexander Boulet, assisted by twenty deputies in full regalia, introduced the visitors, and made every one as comfortable as could be expected. The saloon was tastefully decorated with the different Masonic banners and devices, and the arrangements were perfect.

The long rows of seats were divided in the centre of the saloon by a wide passage, leading to a circular platform, where the baptismal ceremony was to take place. On each side, against the wall, was a small triangular table, surmounted by a dais, where the two Wardens were seated, the Senior to the left, and the Junior to the right. Beyond the baptismal platform rose a larger one, in the centre of which was erected the throne of the Worshipful Master of the Lodge. He was surrounded by the officers of the Grand Lodge, and those of his own Lodge, distinguished guests, members of the Order, &c.

At seven o'clock precisely, the doors were closed, and at a signal, the Worshipful Master, Joseph Santini, took his seat, assisted by the Senior and Junior Wardens, Brothers J. M. F. Fondard and F. Gueble, and the other officers of Foyer Maconnique. The various Masonic corps then made their entrance in the following order, each announced by music, performed by an excellent band :—First, the Lodge Foyer Maconnique, No. 44, followed by the sister Lodges ; next the Knights R. C., the Royal Arch Masons, and the Royal and Select Masters ; the Knights Templars ; Knights Kadosh ; members of the Grand Consistory of the Sub. P. of the R. S. 32d ; the Ill. Brethren of the 33d degree and the officers and members of the Grand Lodge. The M. W. Grand Master, Ill. Bro. Amos Adams, was then introduced, and received with all Masonic honors.

The W. M. Joseph Santini, after welcoming the Grand Master, addressed the audience, first in French and then in English.

The speaker modestly remarked, that he felt how great was the task he had undertaken to perform ; that task was made still more difficult, when he considered what a select and enlightened audience he had to address ; but on this occasion it was of the great truths of the Masonic creed he had to speak ; it was to give an insight into the tenets and principles of that Order, often suspected, abused and calumniated, because its purposes were not understood. As a Mason, it was a sacred duty he had to perform, and that consideration of itself gave him courage.

He spoke feelingly of the Masonic brotherhood, struggling to do good under the veil of their mystic signs, and maligned by that very world for whose benefit they strove. Man was not created to lead a useless, material life on earth, plodding along in search of riches or personal advantages, guided solely by the rules of selfishness. No ! thrown on earth by the hand of God, his own marvelous organization teaches him that he has a more holy mission to accomplish. Other feelings were innate in his heart : affection for his fellow-creature, the desire of doing good, the love of peace and harmony. God had given man reason, and Masonry had as one of its objects the cultivation of that reason, to arrive at the knowledge of what is good, just and perfect. At the voice of Masonry quarrels stop ; the barriers that separate nations give way ; the fury of war is appeased ; intolerance ceases ; differences of faith are no longer persecuted ; and man holds out the hand of friendship and the helping hand of charity to his fellow-man in all parts of the globe, without distinction of country, manners, opinions, or sects. Freemasonry is, in a word, a practical school of virtue, and by virtue alone can society exist. Imbued with a sense of humanity far superior to that of the votaries of ignorance and sensuality, the Mason lives for others, sacrificing his personal, material wants to the generous promptings of his heart. He does not hesitate to risk his life to obey the dictates of friendship or of humanity, because the yearnings of his soul are ever welling sympathies with the sufferings of his fellow-beings. Masonry does not devote itself to trivial matters, as the world has been taught to believe ; it does not conspire against society, as calumny has asserted. Masons have a more worthy and noble object—the cultivation of the powers of reason and the heart, philanthropy, practical morality, the central point that unites all men, who are both virtuous and intelligent, free and benevolent.

It would be impossible here to do full justice to the eloquent discourse of Mr. Santini. All we can say is that we listened to both speeches with much interest, and that he delineated with great clearness, force and expression, the most beautiful traits of the great Masonic creed.

After the applause elicited by the W. Master's eloquent words had subsided, the children were introduced, escorted by their parents, god-fathers and god-mothers, and accompanied by the harmonious sounds of Mozart's invocation chorus, from the "Mysteries of Isis."

The Grand Chaplain, the Rev. C. S. Hedges, offered a prayer, the language of which was so touching that most of the assistants doubtless joined him in their hearts.

A hymn, in French, was sung by the choir. The words are by our young townsman, P. Canonge, and were well adapted to Rossini's melody.

After this came the imposing ceremony of Masonic baptism. A loud knocking was heard at the door, and on the W. Master's inquiry as to its cause, the Senior Warden replied: "The sons of several of our Brethren have lost their way in the world; bad passions encircle them and threaten to drag them into the depths of error, where so many of the uninitiated have perished. Some of our Brethren, guided by the Genius of Truth, have led them to the gates of the Temple, and ask protection for them?" The W. M.—"Brother Junior Warden, what means must we adopt to aid these children?" J. W.—We must admit them to the Temple with those who accompany them. May they find here a protector in each of us, and safety from the terrible dangers that assail them? Let us point out to them Life guided by Humanity. Let the veil that covers their eyes be rent asunder! Let their lips learn to speak only words of affection! Let their bodies be purified! Let the spirit of Strength, Virtue and Fraternity inspire them, and Masonic baptism open for them the way to happiness."

The children, called Lofftons in Masonic language, were brought forward, and the Master opened the ceremony with a short address. We quote the following forcible words: "We must not be content, my Brethren, with their simple adoption among us. Our institution tends eminently to civilization, and must bestow on its children all the resources of education. And whilst surrounding them here with the care and tenderness required by their age, we must incessantly teach them the rules of obedience, labor, order and justice; we must teach them to become men, useful to themselves and useful to others. Let them learn at an early age that they cannot reach that position except through useful labor, which will place them above want, and persevering labor which will give them strength to overcome the evil chances of life."

We regret that we cannot reproduce at length the questions to the god-fathers to the children; the instructions in which they are taught the Golden Rule, and are told of the three qualities indispensable to form a Mason—Faith, perseverance and disinterested zeal; the touching address to the mothers of the children, who were each presented with a Masonic ring, a symbol of their alliance with the Order, and a token of the protection every good Mason is bound to extend to them in case of need or danger.

After the ceremony of baptism was over, the god-mothers, accompanied by the Masters of Ceremony, made a collection in favor of the widows and orphans of Masons—the choir singing a beautiful hymn, entitled "La Charite," composed for the occasion by Bro. G. Curto.

The ceremonies closed with a brilliant oration by Bro. J. M. Hernandez, the orator of the day. He spoke in French, which is not his native language. Mr. Hernandez is a Cuban by birth, and his address displayed much eloquence. "Now," said the orator, "now that we have gone so far that you can understand what Masonry is, I would wish that in Asia, Africa, Europe, America, wherever there is a human being, the solemn declaration of our faith, I am about to make, should be heard—we do not conceive of a well organized society; even more, we do not conceive of any society possible, without an ardent love of country, without respect for religion, without implicit obedience to the laws which rule humanity, and an unshakeable love of order and virtue." "Behold that brilliant light! It is the flashing star of Masonry, the star which every Mason seeks, for it guides us in the paths of Peace, Order, and Liberty. Remember, O children, that under the flood of light emitted by its rays you have been accepted as freemen; remember that as such you must become the opponents of those who trample on the dignity of man, on those rights and privileges granted him by nature. For this, we are Masons; for this *I* am a Freemason! For this I march under that standard whose flashing star, I hope, will throw its radiant light over one more free and happy people!"

MASONRY IN THE MIDDLE AGES.

One of the most interesting chapters in the history of Freemasonry, is the record of its existence and progress during what is termed the Mediæval period. It was at this period that, by mingling the culture of the imagination with productive industry, it gave a poetic vesture to the prosaic arts of civilization. It addressed itself to the higher faculties of man, and thus elevated the practical by connecting them with the spiritual endowments of his nature. In nothing is this more manifest, and no more convincing proof of its truth can be required, than those glorious and venerable monuments of the past, the religious structures of the times to which we refer. "It was only," says an intelligent foreign Brother, "by devoting the noblest gifts to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honor the men who have left such inheritances. I have wandered in the wide area, and climbed the thousand-yeared arches of the Coliseum; I have stood under the graceful dome of the Pantheon; and, wonderful though the effect of these buildings be, yet the impression they make on the mind cannot at all be compared with that of the so-called Gothic cathedrals. I can only explain this, if explained it can be, by the spirit which raised those different edifices; which spirit is most singularly embodied and illustrated in the distinctive character of their styles: I mean the round and the pointed arch. The one wide-stretching, solid, and massive, clings strong to the earth, and guides the eye horizontally to what is *about* us. The other slender, high, ærial, strives and points upward to what is *above* us, and leads the thoughts to higher things. Truly Masonic, it symbolizes and spiritualizes, till it has transformed the most material of things—heavy, ponderous stone—into a permanent melody. That is what our ancestors in Masonry did. In their times Masonry was a reality, by which men, wise men, lived and worked, and did well. It is still good that we honor it; it is still right and proper that we erect new temples wherein its traditions may be duly honored and faithfully preserved, that it may be handed down pure and undefiled, as we have received it from those who went before us, to the Brethren of future generations, and that it thus may fulfil its destiny. Nor will we complain that Masonry is no more what it has been. The High Hand which guides the destinies of this world, knows best what instruments to employ: and for us, therefore, it will also be best, still, as worthy Masons, to ascribe all gratitude to the Most High; still to do faithfully the work appointed us, each in his different station; conscious that—be it high, be it low—it is equally honorable, if honorably filled; equally a necessary link in the great chain of social existence.

THE APRON QUADRILLE.

Our Brethren of *Gold Coast Lodge*, at Cape Coast, West Africa, celebrated the last St. John's day, Dec. 27, by a Supper, Ball, &c., at the Government House. Being the first celebration of the kind held on the Gold Coast, it produced quite a sensation, and was regarded with great favor by the outsiders. Among the dances was one which is thus described in the West African Herald:

"There was what is called the Apron Dance Quadrille. Eight Freemasons took off their aprons, and tied each to his partner. During the third figure, every Mason was to whisper the Masonic secret to the lady who was his *vis-a-vis;* at least so it was understood. Accordingly there was great excitement and expectation among the gentler sex. We placed ourselves behind a lady who had agreed to whisper the secret to us as soon as she had learnt it; and as the third figure commenced, our heart beat, our hands nervously clutched the coat of a friend standing by. Oh, the agony of such suspense! Our lady friend has advanced, returned, then the *balancez*. Couples have changed places, advance of lady and gentleman, the latter (it was the mayor) has bent down, he is whispering something to the lady. She smiled—she has returned to her place. She seems ashamed to look us in the face. 'What is it?' we ask, as impatiently as politeness will allow, and in faltering accents, 'CHEESE!' is the answer. We inquired afterwards of all the ladies who had joined in the apron dance. One declared that the secret was 'Beef and Greens,' another that it was 'Bacon and Cabbage,' another said it was 'Potatoes;' and in every case the answer was evasive."

LETTER FROM THE PRINCE OF PRUSSIA.

A Lodge having recently been established in London, under the title of "*Prince Frederick William Lodge*," No. 1055, and the fact communicated to the Prince, (who it will be recollected is the husband of the eldest daughter of Queen Victoria,) he immediately addressed the following letter to the W. Master thereof, which may hereafter become a matter of some historic interest:—

"*Berlin, October 20th*, 1858.

"*Worshipful Sir and Brother*,—I have had the gratification of receiving your letter, and am highly pleased to learn from your fraternal communication, that the Most Worshipful Grand Master, the Earl of Zetland, has constituted and appointed in London a new regular Lodge of Free and Accepted Masons, under the title and designation of the Prince Frederick William Lodge. I appreciate the full value of the honor which has been thus bestowed upon me, and it affords me peculiar pleasure to express to you and the Lodge over which you preside, my warmest thanks for the exceedingly kind manner in which you have offered me a membership of the new Lodge.

"I congratulate the Brethren with all my heart, that they have laid the foundation stone of this new Lodge, with their best endeavors to promote and diffuse the genuine principles of Freemasonry. I sincerely hope, that upon that foundation a superstructure may be raised perfect in all its parts, and honorable to the Craft. May the blessing of Heaven be showered upon the new Lodge, and upon her members. May brotherly love prevail in her bosom always. May prosperity attend her, and the practice of every moral duty and social virtue cement her permanency, and perpetuate her usefulness.

"Saluting you by the sacred numbers,

"I am, yours fraternally,

"Frederick William, Prince of Prussia.

"To John Denis Coulcher, Esq.,
"*W. M. Prince Frederick William Lodge.*"

THE IMPOSTORS IN CONNECTICUT.

We understand that the parties in Bridgeport, against whose impositions we had occasion some months since to caution our Brethren in Connecticut, still persist in their attempts to establish spurious Lodges of the Scottish rite at that place, and that they have succeeded in enlisting in their nefarious work, a number of the more credulous and less informed of the Brethren there. We regret this, not so much on account of the act itself, (for of that we care nothing,) but because it is one of those public impositions which are directly calculated to bring disgrace upon our Institution, wherever they occur. The parties referred to in the present case, are *impostors*,—the leader of them is an *expelled Mason*,—one, whose Masonic life is a continued delinquency, and whose Masonic career has been a continued reproach on the Institution. Occupying as he does a relation which forbids all Masonic intercourse with him, and which shuts the door of every Lodge in the country against him, it is not only unaccountable, but it argues most unfavorably for the intelligence of at least a portion of our Brethren in Bridgeport, that he should have found among them any encouragement in his unlawful work. We understand also, that in the desperation of his own disgraceful position, he does not scruple to attempt by falsehood to drag those who hold him and his conduct in honest abhorrence, down to his own degraded level. But all such attempts do but illustrate the natural vileness of his own principles. We again caution our Brethren in Connecticut against him and his emissaries, as against impostors and cheats.

TOUCHES ON THE TRESTLE-BOARD—NO. 15.

GEORGE WASHINGTON.

WHILE the classic pen of Edward Everett is casting a splendor over the United States—and even along the Atlantic wave to the remote shores of Europe—by holding up a beautiful mirror of WASHINGTON's virtues to the minds' eye; while his generous and unwearied efforts to eternize the monumental ground where the Father of his country lies, have already become a certainty of success, the Masonic Fraternity have not been idle nor looked on in cold apathy. They too have marched forward with their fellow-citizens and the noble women of the land in this sacred enterprise, and are behind none in their attachment to the memory of our illustrious Brother.

At such a time when the whole frame of the great body politic seems electrified with patriotism, and every nerve trembles with ardor to do something—if, only to cast a mite into the treasury of a people's affections—it might be asked, has the humble Writer of these "Touches" no design drawn on the Trestle-Board—no note like an echo in the wilderness, in unison with the eloquent organ of a nation's praise? With no common emotion I have contemplated the deeds of WASHINGTON. As I mused on the grandeur of his fame, and, as it were, looked into the depths of his soul, I saw a ray of light—one single point too, little regarded in all the masterly eulogiums and biographies which have appeared in sixty years—whose brightness, like the morning sun over the earth, seemed to illuminate his whole character. I refer to the quiet, unassuming, deep-felt piety which distinguished his life. This trait overtops and adorns all his actions. Like the patriarch Abraham, he was the friend of God. With a faith, firm as the everlasting mountains of Alleghany, he relied on a divine support and went forth to the mighty work of a people's deliverance. I have meditated long and often on such a peculiar feature in this great man. I have thought of him in the noon of night, when deep sleep falleth on men, and compared him with warriors, statesmen and patriots, with saints and sages, whose images came up before me as portrayed in the chambers of memory, and I must aver my conviction, that George Washington stands before the world as an instrument of God, born and raised up, and blessed with wisdom from on high, to lead forth the armies of the American Israel to victory, and lay the foundation of a great Republic in peace and prosperity.

General remarks and bold assertions, however, though they may please, yet do not always convince. They must be grounded on evidence and bear the test of logical truth.

Let us then turn to facts, which here and there crop out like some valuable mineral in the field of geology, as we survey the surface of his life; and first to illustrate my position, let me suppose that a ministering spirit—like those which surround the throne of the MOST HIGH—was sent down to deliver a distressed people, in a war with the most powerful nation on earth, and to establish their independence. In what manner would such a being appear on earth? Beyond all doubt in the form of humanity. He would lay aside his robe of glory. He would be born of a woman—be educated according to this world for his great mission—be accustomed to danger—inured to campaigns and warfare—and neither be given to low propensities nor to the allurements of pleasure. His person would be august and commanding—his countenance inspiring awe and confidence. Indeed, before the majesty of his presence, no man could withhold the reverence due to him. No love of ease—no excitement in word or movement—no display of mental riches would cast a spot on the disk of his character. He would be a man of prayer, but secret, whether in his chamber, on the mountain, or in the wood; for he would feel his dependence, and often in straits and perils, in trials and temptations, he would find himself exposed to suspicion, slander and treachery, which even an angelic power of a high order could not surmount without the help of Omnipotence. Consequently he would seek all his support and strength from on high. Then would he feel that a Divine shield was spread over him, and fear no danger. It would be only in the hour of secret prayer that even the dim and distant glory of that Heaven from which he came down, would gleam on his memory; for, as while in the flesh our reminiscences of childhood are poor and fleeting, so, even an angel on earth, imprisoned from infancy in a human body, would seldom remember his heavenly birth-place; and that invisible Being, whom he once beheld face to face, would now only be seen like a fading light when the sun is shining on another hemisphere. In a word, all the actions of this celestial deliverer would be marked with wisdom, and all his words and writings would be simple, concise, and clear as crystal. When his great work was accomplished—the burden of which was often borne with suffering and sadness—he would retire from public duty to the still waters of private life, till called up to his heavenly home.

A description of such a Deliverer sent down from above, must indeed be very imperfect; yet does the reader see no resemblance to him in the immortal leader of the armies of the Revolution? Let us see and compare notes.

Every step in the early life of Washington was preparatory for the great work he carried through;—his elementary studies at school—his discipline in the art of war—his experience in examining localities as a surveyor—his habits of self-denial, perseverance and fearlessness, were all conducive to this grand object. As his form developed into bone and muscle and took the outline of manhood, his figure became majestic and his countenance noble and impressive. When commander of the American forces, it is said, that his person was so striking as to over-awe every beholder. Many, very many, who saw him before his decease, have related that in his presence they felt as though in company with a superior being. An enlightened German thus thought of him in 1798, as he sat at his right hand at dinner.

Washington not only seems to have been created for the deliverer of his country, but, to have had an assurance in his own breast, that the Almighty was with him. He had an intuitive knowledge of men. He was a man of true heart-religion from his childhood,—guided by the teachings of a pious and excellent mother. But he never made any ostentation of sanctity. In his conversation there was no cant, no parade of doctrine, no love of disputation—nor attempt to proselyte. His light was bright and burning, clear and beautiful in all the actions of life. He regarded the Sabbath as a divine institution, was a constant attendant at Church when opportunity permitted, and often rode, during the war, many miles to a distant place of worship. He was a communicant of the Episcopal order, but was no sectarian in his doctrines. We have reason to believe that, like Alfred the Great, he had his set hours of secret devotion, but the instances, which have become known to us, were discovered by mere accident, for he made no display before men. Grant Thorburn relates an anecdote of his resort to secret prayer, told him in 1796, by a farmer of New York, a member of the society of Friends; and Thorburn tells us he himself has published it for sixty years in some newspaper in New York, at every return of Washington's birth-day. The farmer said, "When the British army held possession of New York, and Washington with the American army lay near West Point, one morning I went out at sunrise to bring home the cows. In passing a clump of brush wood, I heard a moaning sound, like a person in distress. On nearing the spot, I heard the words of a man at prayer. I listened behind a tree. The man came forth—it was George Washington, the Captain of the Lord's hosts in North America." Are we not here reminded of the virtuous Numa Pompilius—who preserved the kingdom of Rome in peace during a reign of fortythree years—retiring to the grove of Egeria to seek Divine aid in his government?

Washington's singular calmness and undisturbed courage in peril and in the heat of battle, evince his strong belief that he was sent to work out a nation's deliverance. When a young man at the battle of Monongahela, he had four bullets shot through his coat, and two horses killed under him. Not long before, a treacherous Indian guide fired at him in the woods, but Providence turned the bullet aside. An Indian chief declared that Washington had a charmed life, for he had seven times discharged his loaded gun at him, but in vain. He was never wounded. An anecdote was related to the writer of this article some years ago in Baltimore, by one of his officers in the army. "Being desirous at a certain time to reconnoitre the force and position of the enemy, he ascended a hill with his aids, and while he was looking down from the height, he took out his spy-glass, and as he raised it, a cannon shot tore up the ground near his horse's feet. Washington deliberately wiped his glass, made his observation, shut it up and turning the horse's head, rode back to his troops." He was an elegant and daring horseman, fearless of danger, but never reckless or rash. His courage came from confidence in the Almighty.

His orders, dispatches, and public writings, were drawn up in a clear, vigorous and concise manner, and yet select in the most appropriate phraseology. His style was his own, simple, beautiful and transparent. In all his writings during a long public life in camp and court, it would be difficult to find an obscure word or equivocal sentence; and they were free from Diplomatic ambiguity—that disgrace, too often, of courts and cabinets.

A son of the illustrious Gen. Hamilton has recently palmed upon the world a statement that his father, when Secretary, was the author of Washington's most celebrated communications. If the father could speak from the tomb, he would repudiate such a gross slander. The styles of Washington and Hamilton—judging from some of the numbers by Hamilton in the Federalist—are entirely different, and would ignore such an assertion. The younger Hamilton might as well have said that Washington borrowed his father's epaulets whenever he reviewed the American army.

Another fact worthy of particular notice is the solemn manner in which Washington in his communications, when circumstances would allow, made reference to a superintending Providence. He seems to have delighted to recognize the Divine Hand in the Revolution; it appeared to his vision as plain as the Cross Constantine saw in the sky with the victorious inscription, "IN HOC SIGNO VINCES."

This subject might be much enlarged, if the space would allow. The Holy Scriptures represent the Divine Being in two points of view, as the Creator of all worlds—and the Father of Spirits. In his second manifestation he is the hearer of prayer, can put thoughts into the mind and lead our spirit to safety and success. How often must Washington have felt this influence, and realized that his prayers were heard and answered, when clouds and darkness were round about him, as the giant enemy hung over his suffering, distressed troops.

Let no one misapprehend the writer, when he speaks of Washington as an agent of Heaven, and actuated by such religious faith; for he was a man and no angel. But a divinity surrounded him. When Moses came down from the burning mount, his face shone with inexpressible brightness, for he had been with God; and Washington ever impressed those who looked on him, that there was an unction of majesty in his appearance, only to be accounted for by influences from on high. Truly

> "He was a man, take him for all in all,
> We ne'er shall look upon his like again."

I. H. S.

MASONIC LEVEE IN BOSTON.

THE principal topic of interest in Masonic circles during the present month, has been the Grand Masonic Levee in commemoration of the admission of Geo. Washington into the Order of Freemasonry. It occurred on the evening of Tuesday the 15th ult., at Union Hall, under the conduct of a large and competent Committee of management, viz.:—M. W. John T. Heard, Edw. A. Raymond, Winslow Lewis; R. W. Charles W. Moore, Wm. D Coolidge; W. Chas. E. Buckingham, John K. Hall, F. Lyman Winship, Thomas E. Chickering, P. S. Davis, Wm. Parkman, O. S. Sanders, S. P. Oliver, Wm. Read, Geo. Woods Rice, Benj. Dean; Br. P. Adams Ames. Executive Committeee—W. Wm. W. Baker, Wm. B. Fowle, Jr.; Brs. Theo. H. Dugan, Wm. W. Clapp, Jr., D. T. Mills.

It is not often that the institution participates in occasions of this kind—it being now more than ten years since a ball strictly Masonic has been holden in Boston or vicinity; but notwithstanding which, nothing was wanting to render the whole affair worthy the institution and those engaged in it.

The hall was richly and appropriately decorated under the direction of Bro.

H. A. Turner, whose excellent taste in this department was generally acknowledged and commended on this occasion, as well as at the late Tiger and Mount Vernon balls, at the Boston Theatre. Variegated streamers radiated from the centre of the ceiling, while festoons and wreaths of evergreen, were liberally displayed throughout the hall; these, with the gorgeous banners of the institution, eminent among which, those of the Grand Lodge, the De Molay Encampment, Winslow Lewis and Mount Lebanon Lodges, gave a richness and beauty to the *mise en scene*, that we have rarely seen equalled. A portrait and bust of Washington, both excellent as works of art, were conspicuously displayed; the scene was further enlivened with a score or more of singing birds, dispensed about the hall and among the evergreen; beautiful bouquets of flowers were also judiciously introduced.

At half-past eight, a grand march, arranged for the occasion, from one of the bands in attendance, marshalled the company into the hall, and the festivities of the evening commenced. The view from the galleries was truly magnificent; the gay and varied dresses of the ladies, and still more varied regalia of the different Orders, imparted a brilliancy to the *coup d' oeil*, seldom witnessed. Nearly all the institutions were represented—the costly habit of the august 33d and 32d degrees, the gorgeous trappings of the G. Lodge, the lighter and more fanciful dress of the Princes of Jerusalem, the beautiful regalia of the Red Cross, with the more sombre decoration of the Knight Templar—the scarlet of the Royal Arch, with the simple attire of the Master Mason, with here and there a Brother who preferred the unadorned civilian, to the wearing of any distinguishing badge.

At 10 o'clock, the M. W. G. Master, John T. Heard, with his accomplished lady, were received by a Committee of the management and conducted to the main hall, where the G. M. was saluted with appropriate respect. The M. W. G. M. with the other Grand Officers, wore their full regalia, and added much to the interest of the occasion.

The music and dances were of excellent selection, and gave general satisfaction. The Germania Band was stationed in the principal hall, and the Brigade Band in the smaller, and dancing was conducted in both without interference.

At 11 o'clock the doors of the banqueting hall were thrown open and a very bountiful entertainment, prepared by that excellent caterer, J. B. Smith, was partaken of, and an exceedingly pleasant hour was passed. There were no speeches made, but every one seemed bent on enjoying himself, and as far as possible, to render all others happy, and thus it had more the appearance of being a large family gathering, than a subscription ball. We think we speak the universal sentiment when we assert that it was an occasion to be long and pleasantly remembered, as one of the happiest parties given by the institution.

The dancing was resumed and continued till about two o'clock, when the company began to subside, and at three the Grand Masonic Levee of 1859 was a thing of the past. *

THE APRON.

The *apron*. And what meaning is there in this? Meaning enough; it is a *symbol*. John Knox's daughter once threatened sovereign majesty, "that she would catch her husband's head in her apron, rather than he should lie and be a bishop." But she was a woman, and had a right to wear an apron. Well, then, Gao was a man, a stout old blacksmith, who had an apron which he raised in successful revolt against tyranny; and now, covered with jewels, it is the royal standard of Persia. The apron of tanned hide, girt around the stalwart builder with thongs of leather, wherein sticks the trowel at evening, has meaning in it.

Soldiers will follow a glazed cotton rag fastened to a stick, through the dun smoke and leaden hail of battle; and rather than lose or desert it, they will be cut to pieces or blown into meat for vultures. It is their FLAG. When Joseph pocketed the iron crown of Hungary, a thing in size, shape, and value not unlike a horse-shoe, the whole nation rose in tumult like a moon-stirred ocean. That iron-scull-cap was the symbol of government. Around the wallet and staff of the Netherland hero the people rallied, fought, and prevailed against King Philip. Through the clouted shoe of the peasants in their wars, through heraldic coat-of-arms, through military banners, there gleams a meaning, an idea of duty, of heroic daring and doing, and, in some instances, of freedom and right. The cross itself, with its right-angles, its horizontal and perpendicular, the highest, holiest ensign that ever was lifted up, has its meaning in something extrensic to itself. And so has the Masonic apron, and so have all the other symbols, badges, and implements of the craft.—*Hanner.*

MASONRY AND THE BIBLE.

[We have read with more than usual satisfaction an address delivered by the Rev. John W. Hanner, D. D., before the G. Lodge of Tennessee, at the late annual communication of that body. It is a production of great ability and rare beauty, and which we should be pleased to present to our readers; but this our space will not admit of, and we must therefore content ourselves by laying before them at our convenience, such extracts as we may judge will be most acceptable to them. We begin with the following, on a subject which has excited some interest in certain quarters, and not a little unprofitable discussion]:—

Masonry draws its principles and precepts from the Bible. It is matter of record, that in A. D. 926, the members of various subordinate Lodges met at York for the purpose of forming a Grand Lodge; and among other charges was this: "A Mason is to study the moral law as contained in the sacred code; to consider it as the unerring standard of truth and justice; and to regulate his life and actions by its Divine precepts." In A. D. 1722 this sentiment was endorsed by the Grand Lodge of England in these words: "A Mason is obliged by his tenure to obey the moral law." The Bible is the greatest light of Masonry. To disbelieve or ignore the Bible is to pronounce the light of Masonry darkness; its fountain of truth falsehood; and the whole system, with its Scripture events, personages, vows, obligations, and ceremonies, a mere mockery; and its claims upon society a huge fraud. Put away the Bible, and you demolish the altar of our sanctuary, sweep away our temples, take the sun from the firmament, the tides from the ocean, verdure and bloom from the earth, and leave the world in darkness, sterile and bleak, without God, and hopeless. An Atheist is one who has no God, no hope. Masonry abjures Atheism, and should have no communion with one who avows disbelief of the "sacred code." Leave him alone till sickness shall argue with him into a better mind. Was ever an infidel in health convinced by reasoning? Or did he in sickness ever need to be reasoned with on the subject? The truth is, the daring principles of the libertine are solely supported by the vigor and healthfulness of his constitution, which incline him to pleasure, thoughtlessness, and presumption. Accordingly, you find that when this foundation gives way, the fabric of infidelity falls to pieces. The case is happily put by Dr. Young in an argument of pungent wit and irony:

> "Health chiefly keeps an Atheist in the dark;
> A fever argues better than a Clarke:
> Let but the logic in his pulse decay,
> Then Grecian he 'll renounce, and learn to pray."

WHAT IS FREEMASONRY?

FREEMASONRY is a grand scheme of morality and beneficence, employing as its votaries and agents a portion of the men scattered over the globe—men of all nations, kindreds, and tongues, bound together by certain well-defined obligations, among which are Love, Relief, and Truth. These men compose a society, an organization, known as the Masonic Fraternity, educated and trained in a symbolic language by which they recognize each other always and everywhere; a language understood only in part by some of their wives and daughters; a language wholly unknown to all other men and women. A scheme that has its charities, temples, altars, priests, ritual, songs, and prayers. Still it is not religion, not the Christian religion, only her handmaid, her servant, that reads and believes her Bible, and reverences her God; laboring for her in the field of the world where the wheat and the tares grow together.

SECRECY OF MASONRY.

THIS brotherhood has been classed with secret societies, and accordingly so named. It is a gross misnomer. We ignore the classification and disown the appellative. True, Masonry has its secrets, but it never tried to conceal its existence or its aim. Nature has her secrets; and so have Providence and religion. But they themselves are not secrets. Nature, Providence, and Christianity are great schemes; but they are open, public schemes, accessible to all who will prepare themselves to embrace and study them. And so is Masonry a public institution, whose doors are ever open to those of proper age, capacity, and moral character. Nor does Masonry seek to conceal her principles. She proclaims them from the house-top. Her manuals and monitors are scattered abroad over the land. And while she scorns the menial work of proselyting, and stoops not to beg the reluctant to come in and swell the growing number of her votaries, she stands ready to open the door of her temple to any man of integrity, without regard to his political or religious creed, who voluntarily seeks admission to her arcana. Her secrets relate mainly to the means of recognition, and are the guardians of her great objects and aims. Were they given up to the vulgar and unworthy, the society itself would be disbanded, and by consequence its benevolent object defeated.

CONFERRING DEGREES.*

THE ability to confer the degrees, and to give the lectures and charges correctly and impressively, is the first great essential; for these are the first lessons placed before the candidate, and without a knowledge of which, he cannot in reality advance. But when this is done, and even well done, what have we then placed before him? Simply a very beautiful piece of statuary—a perfect Apollo in symmetry and grace; beautiful and interesting to contemplate for a season. But to inspire our love—our ardent, sincere, and constant devotion, it must be animated by a *soul* worthy of such a body. This requires but a thorough understanding and constant practical exemplification of the pure and sublime principles of Masonry. It wants but these to warm it into life—to infuse into it that all-pervading influence that touches the heart, and before which the evil passions and guilty purposes dissolve and pass away like the noxious vapors of night before the morning sun. How important, then, that he who assumes the office of Master and Teacher of such a work, should possess the ability, not only to do the work correctly, but to give it vitality—to explain its origin, organization and purposes, the laws by which it is governed, and by which it governs, but that his own life and conduct should be a perfect exemplification of true Masonic principles. The rapid spread of Masonry, with the neglect of these important considerations, is fast reducing it to the standard of ordinary societies, and the uninitiated are losing their reverence for the name of Mason, while thousands who have been hurried through its courts, with but a glimpse of its most prominent points, first cease to admire, having never learned to understand, and consequently to love; then lose all interest in it, and finally demit, and are no more seen in its private councils or public assemblies.

We cannot, therefore, place too high an estimate upon the services of a Master, who is fully qualified for all the duties of that office. But the beauty and harmony of the system, are not dependent *alone* upon the Master; every officer in the Lodge has an important duty to perform, the neglect of which, or the inability to perform it, mars the whole and detracts from the interest and value of the work. Entertaining these views, I feel that there is no subject that could possibly occupy the attention of the Grand Lodge, in which she is more vitally interested, than that of providing the means of instruction, not only in the work and lectures, but in the organic law, both written and unwritten, her own statutes, and in all the glorious purposes for which the Institution was designed, and placing the same within the reach of every subordinate.

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*Address of M. W. Grand Master of North Carolina.

I am not now prepared to recommend any particular plan for effecting this most desirable object. I confidently believe, however, that a most powerful auxiliary in any scheme that the Grand Lodge may adopt, will be found in the productions of the Press, now so extensively devoted to Masonic Literature. Were all of our members reading men, and especially conversant with that kind of literature, then might we hope to see the Order assume a more elevated position and maintaining the rank and influence to which its principles and purposes so eminently entitle it. The evils of which we have been complaining, with a multitude of minor ills, would then, doubtless, be vastly diminished. Standard Masonic works can now be readily procured, and at moderate rates; and nearly every Mason within our jurisdiction could command the means of furnishing himself with a very respectable Masonic Library.

There are also many very excellent periodicals which are within the reach of every Mason, where points of Masonic Law, in all the forms in which varying circumstances can present them, are discussed by able writers. Their pages are also enriched with Masonic intelligence from all quarters of the globe, sketches of the history of the Order, at different periods of its long and eventful career, and of the life and labors of most of the great apostles of Masonry. Here may be found, also, gems of thought, clothed in language chaste and beautiful as the most cultivated literary taste could desire, all of which, to a true and zealous Brother, would be a constant source of pleasure and profit.

GRAND LODGE OF NORTH CAROLINA.

THIS old and respectable Grand Lodge held its last annual communication at Raleigh, in December. The attendance was large, and the business indicates a healthy and prosperous condition of the Order in the State. Six new Lodges have been established the past year. The M. W. Grand Master, Alfred Martin, Esq., of Raleigh, opened the session in an able and interesting address, from which we lay before our readers such extracts as we can conveniently spare room for. Our Brother very pertinently and truthfully says—

"Time, in its course, has brought us to another prominent point on the great highway of life. Another year has been numbered with the past; a year replete with blessings on our Institution; and these, I trust, she has dispensed as freely and as bountifully as they have been bestowed upon her by the munificent hand of the 'giver of all good gifts.' Another year's experience and observation has, doubtless, added something to our stock of Masonic knowledge; for he who has failed to improve the time and the opportunity, and to turn them to some good account, both for the Order and for himself, is not worthy of the name of Mason."

FILLING VACANCIES.

In February last, I learned that there was a serious, and apparently, an irreconcilable difficulty existing in Germanton Lodge, growing out of an erroneous decision of the Master, by which that Lodge failed to elect officers at the regular time. After informing the Master of his error, I suggested that the Lodge should unite in a petition for a Dispensation to hold an election; but the dissention had progressed so far, that the Lodge could not be convened, for that or for any other purpose; and its ultimate dissolution was seriously threatened.

Not being able to visit them myself, I requested the Deputy Grand Master to do so, which he did in August last, when the members united in a petition to me to appoint certain of their number to fill the offices. This I declined doing, the appointment of the officers of a chartered Lodge not being a prerogative of the Grand Master, but sent them a Dispensation to hold an election. This they did, on the second day of October last; and I trust that harmony has been restored, and that the members are again "working together in unity."

THE MASONIC COLLEGE.

In the preceding paragraph, I referred to the great work in which our Grand Lodge is now engaged, a work that will ere long, I confidently hope, inaugurate the brightest era in the Masonic history of North Carolina—her Masonic College. Like all the great works that have been undertaken in our dear old State, this has languished from its very inception. It has had its advocates and its enemies; and while the former have been struggling up, against every obstacle, and conquering difficulties, apparently insurmountable, cheered and sustained only by the consciousness that they were erecting a monument of immortal honor to the name of Masonry, by opening a great highway to usefulness and distinction for the destitute children of their Brethren, the latter have turned in cold indifference, or in derision from every appeal for aid—prophesied of failure, proposed counter schemes, or denounced this as the most consummate folly. All this I have seen and heard; and most sincerely I do deprecate such a feeling and such a course.

Brethren, this is a Masonic work, and should therefore have no enemies among the Craft. Every one who has the means should contribute something, and those who have not, should cheer on their Brethren, and encourage them to renewed efforts for success; for those who have the least of this world's wealth have most to hope for from the consummation of such an enterprise. The buildings having been completed, the Board of Trustees, in conformity with a resolution adopted at our last Annual Convocation, requiring them to "institute a course of instruction in the College," have opened a Preparatory School, under the charge of an accomplished scholar and teacher, and where our sons may be prepared for entering our own State University, or any of the other Colleges of the country. This is the first dawning of the realization of our hopes, that North Carolina Masons will build up and sustain an Institution of learning, from the walls of which the sons of poor Masons may emerge, armed for the battle of life, in the panoply of mental culture, and virtuous and honorable principles. What more valuable legacy could we possibly bequeath to our children, or to the destitute children of a deceased Brother, than this? Or, what more glorious exemplification of a true philanthropy could we display to the world? Shall we turn our backs upon it now, and after having done so much, abandon it, and thus give the lie to all our professions? I most devoutly hope that the fair fame of our institution will never be tarnished by a course so utterly incompatible with all her teachings and all her most cherished principles. In my estimation, the intrinsic value to our Order of this work, if properly endowed and liberally sustained, is beyond all computation; and we should permit it to languish no longer.

"'T is not in mortals to command success;"

but if failure must come, let us have the consolation of knowing that we have deserved success.

THE SOURCE OF PRESENT DANGER.

That the great acquisition of numbers that has characterized the Order for several years past, can properly be regarded as a matter of congratulation, or as indicative of true prosperity, I confess myself much inclined to doubt. In fact, I view it with a very great degree of dread; and this feeling is strengthened by reports of difficulties and dissentions between individual Masons, and in and between Lodges within our own jurisdiction. I fear that an over anxiety on the part of many of our Lodges to increase their numbers, has induced them to receive applicants without that rigid scrutiny into their character that a prudent regard for their own harmony and true prosperity, and the interest and honor of the Order, requires. The numerous expulsions and suspensions annually reported, is a melancholy evidence of this. You may rely upon it, Brethren, we are, in this way, gathering into the fold the very elements of our own destruction; or at the very least, preparing for ourselves a repetition of the terrible ordeal, through which, scarcely a quarter of a century since, our fathers, and thousands of Brethren now living, were doomed to pass.

It is folly to flatter ourselves with the idea that we can relieve the Institution from the pernicious consequences of such a course, by the expulsion of such as we may find unworthy. The poison once admitted, is diffused through the whole system; and though antidotes may be found against effects immediately fatal, we can never entirely eradicate it, or escape from its corroding influence. There is no man so vile, or occupying a position so degraded, but, having been once admitted, can inflict a wound that will be, in some degree, injurious to the Order. The connection once established, he is then armed with ten-fold more power for mischief to us, individually, and to our Institution. Our only safety, therefore, consists in guarding against hasty, inconsiderate, or indiscriminate admissions. It is not sufficient that we know nothing, or that we can hear of nothing, in the character of an applicant, to condemn; *a negative character is no recommendation.*

COMPETENCY OF OFFICERS.

There is another class, differing very essentially from that of which we have been treating, who, though influenced by better motives, have brought upon the Institution consequences even more pernicious, the primary cause of which is a deficiency in the qualification of our officers. This class probably had some slight conception of what Masonry really is, and an honest purpose in embracing it, but have been disappointed through the incapacity of the officers to present it in its true character, or to give even a distinct *outline* of what it really is. They have, therefore, abandoned it, or so "damn it with faint praise," that open and avowed hostility would be a more merciful infliction. For such are often men who have a character, in the community, for honesty of purpose, and for a correct appreciation of what is good and virtuous; and when such are indifferent, lukewarm, or hostile, the evil consequences are incalculable. For the mischief consequent, upon the influence of the first of these two classes, there is only a palliative, which, as I have suggested, consists in a more rigid scrutiny into the character of all applicants; and for the latter, I hope and believe a cure. This can only be effected by a thorough knowledge of the work, the lectures, and the true comprehensive *principles* of Masonry, which every Master should be capable of communicating. Of the manifold disadvantages, against which the Institution has continually to struggle, those arising from the incapacity of its officers are notoriously pre-eminent. This condition of things hangs like a pall over the spirit of Masonry. For this, however, the officers are not always censurable. The lack of opportunities to learn, or

the natural ability to retain, and to impart instruction, can be plead in their behalf. But with too many, the acquisition of office is the chief object of their ambition; this attained they are therewith content. To the officers, then, and through them to the Grand Lodge, we must appeal for the means of relieving the Institution from the constantly accumulating evils, resulting from the defective teaching, or the lack of ability to teach at all.

We close our extracts here and defer any further notice of the proceedings until a more convenient occasion.

GRAND LODGE OF LOUISIANA.

We are indebted to the kindness of R. W. Brother S. G. Risk, Grand Secretary, for a copy of the proceedings of the Grand Lodge of Louisiana at its annual communication in February, in advance of the regular publication, but still too late in the month to allow of any extended notice of them. The annual address of the Grand Master, M. W. Samuel M. Todd, is an interesting business paper, from which we extract as follows:—

THE STANDARD OF ADMISSION.

In our own State Masonry is apparently in as good condition as at any former period, but truth compels me to say that the standard for the qualifications of candidates for our mysteries in many of our Lodges is too low; there is not a proper appreciation of the importance of a high moral and intellectual standard being required; a *negative* character, one in whom there is no harm and but little good, can never be an accession to Masonry. For the future well-being of our Order the standard should be raised, and we should admit none but snch as can properly appreciate and practice the principles of Masonry; when that is the case we may have a less number of votaries, but we shall have greater strength, and exercise a much greater and more happy influence than we can expect to do, while our portals are opened to those whose practices are in direct contrast to the principles of Masonry.

RELIEF LODGE.

The Relief Lodge has pursued the even tenor of its way during the past year, dispensing its blessings upon the needy and distressed, and during the fatal epidemic this year, upon the sick and dying, and performing the last sad Rites of the Order upon the dead. For this labor of love they will assuredly receive their reward. It is a matter of wonder and astonishment to me that there is *one* Lodge in the city of New Orleans that does not claim a share in this God-like charity, that there should be one who would not claim as a *right* to partake of the toils and hardships, as well as in the honor and glory of the Relief Lodge—this bright and shining jewel of the City of the South.

[The total disbursement by this splendid charity the past year amounted to $3503.18—all of which, with the exception of $943.75, was given to strangers and Brethren belonging to other jurisdictions.]

THE GRAND LODGE HALL.

The last notes for the purchase of the Grand Lodge Hall, of $12,485, will be due in March next, and I am happy to inform the Grand Lodge that the funds will be ready to meet it; and thus, in five years, has this building, worth at least $75,000, been paid for, and is now the property of the Grand Lodge of Louisiana.

The revenues, after paying necessary expenses, are pledged in the act of purchase to be appropriated exclusively to charitable purposes—to be distributed in such manner as the Grand Lodge shall determine. It is in charge of a Board of Directors, to be chosen annually by the Grand Lodge. I regret that Bro. Perkins had not continued one year longer to occupy this Chair, and to have made the announcement just made by myself. When he was elected Grand Master this enterprise was just commenced, and of doubtful success; but, through his untiring zeal and energy, during the four years he presided over this Grand Lodge, backed by an intelligent and zealous Board of Directors, and a noble constituency, the work is done, and we have now a charity fund equal to our requirements. I trust there will be as much wisdom in dispensing this stream of charity as there was in devising ways and means to obtain it.

MASONIC IMPROVEMENT.

In connnection with this is the subject of Masonic information and study. We live in an age of progress and of intelligence, and if we, as a society, would maintain our present standing, we must not be content with a mere superficial acquaintance with the work and lectures of the different degrees, or, indeed, with a thorough knowledge of them—for, while this is necessary, yet if this is all we do, we neglect the weightier matters of Law—this should we do, but not leave the other undone. Masons, in past ages, were excused, because of the few helps to be obtained; but now there is no reason or excuse for a Mason to be ignorant of the History, Jurisprudence, Doctrines and Principles of Masonry. Many intelligent Brethren have devoted themselves, their time, and talents, and have presented the fruits of their ardent labor to Masons at the present day; and he who hereafter remains ignorant, while light is flooding the land—Masonic light—as presented in quarterly, monthly and weekly periodicals, and in the republication of Masonic books—remains wilfully, and I might say, criminally ignorant.

IMPROPER USE OF EMBLEMS.

There is charlatanism becoming quite too common in our State and country; it is the insertion of cards and advertisements in newspapers, emblazoned with Masonic emblems, and addressed to the Fraternity; in other words making merchandise of Masonry. It is a base prostitution of our expressive emblems, and should be reprobated by every worthy member of the Order.

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As in a majority of such cases the persons making use of such improper display of their connection with the Order, are either base pretenders, or expelled or suspended Masons, who cannot be reached by any course of proceedings Masonically; or if they actually be members, such display is in the opinion of your Committee an evidence that they have sought entrance into our Order, instigated by improper motives.

Obituary.

BROTHER HOON.

WE are pained to be called on to announce the death of this excellent Brother, at Pittsburg, Pa., on the evening of the 9th February. He had been at the Masonic Hall to make arrangements for the public installation of the officers of the Consistory, of which he was the Commander, to take place on the following day. He was apparently in better health and spirits than usual, and having completed the necessary arrangements, left for home. On the way he complained of a slight pain in the breast, but not enough so to excite any uneasiness, and he stepped into the office of a friend for a moment, and while standing at the fire there, fell to the floor and instantly expired, says our correspondent, "with words of cheerfulness in his mouth." He was a Brother of great respectability, and universally esteemed for the integrity of his character as a man and Mason. His loss will be severely felt by our Brethren at Pittsburg, with whose sympathies we heartily mingle our own.

BROTHER FRANCIS L. BACON.

Lowell, March 26, 1859.

BRO. C. W. MOORE—The enclosed Resolves were adopted by Pentucket Lodge at meeting held March 17th, 1859, and which by vote of Lodge, I was instructed to send to you for publication in your Magazine.

Yours fraternally,

C. E. A. BARTLETT, *Secretary Pentucket Lodge.*

Whereas, in the Providence of the Grand Architect of the Universe our beloved young Brother, FRANCIS L. BACON, has been called to his home in the spirit land, whereby the long cherished hopes of his parents have vanished, and they now mourn his departure, and in sorrow consign his once lovely, but now mouldering form, to the quiet sleep of death; therefore

Resolved, That we tender to the mourning family our sympathy and heartfelt sorrow in this hour of bereavement and affliction, and especially to our Brother, the father of the deceased, in his many afflictions, and to his worthy companion, that she may be sustained in her weakness and restored from her protrated illness. Upon all relatives and friends we invoke the blessing of him who hath power to wipe tears from all eyes, and through whose power we trust they will finally be reunited in love, to part no more forever.

Resolved, That though as Masons we mourn the loss of this young Brother from our Lodge, we rejoice in the blissful thought, that with the eye of faith we can see his spirit in that "Grand Lodge above, where the Supreme Ruler of the Universe forever reigns."

Resolved, That by this affliction we are forcibly taught the great uncertainty of life, and of the vast importance of a more strict observance of the elevating principles and requirements of our beloved Institution and of the Christian religion.

Resolved, That the furniture and Jewels of Pentucket Lodge be draped in mourning for thirty days.

Resolved, That the Secretary send these Resolutions to Brother C. W. Moore for publication in the Freemasons' Magazine, and that he furnish the bereaved family a copy.

WHEREAS, in the dispensation of events, it has pleased our Supreme Grand High Priest to remove from among us by death, our worthy and highly esteemed Companion, FRANCIS L. BACON; in view of his many virtues we cannot forbear to publicly express our deep sorrow at this affliction in the loss of one who became early impressed with a favorable opinion of Order, and ever continued to evince a high regard for it. In this bereavement the community has lost a worthy and exemplary young man; the parents a dutiful and obedient son, and this Chapter and the fraternity, a zealous and faithful Companion and Brother—therefore

Resolved, That the members of Mount Horeb R. A. Chapter have received with grief the announcement of the death of Companion Francis L. Bacon, a worthy member of this Chapter.

Resolved, That this Chapter will manifest its respect for the memory of the deceased, and its sympathy with his bereaved friends, by draping the Chapter-room in mourning thirty days.

Resolved, That the Secretary be requested to forward a copy of these Resolutions to the father of the deceased, and to the editor of the Freemasons' Magazine, for publication.

A true copy of preamble and resolutions adopted by Mount Horeb R. A. Chapter at a meeting held at Lowell, Mass., on Monday evening, March 14th, 1859.

Attest—WM. F. SALMON, *Secretary.*

MASONIC CHIT CHAT.

THE NEW GRAND LODGE PURCHASE.—Our readers are all aware that the Grand Lodge of this State has recently sold the building heretofore known as the Masonic Temple, on Tremont street, to the United States, and that it is henceforth to be occupied as a Court House. And we have now the satisfaction to announce, that since the consummation of the sale as above, the Grand Lodge has purchased and become the owner of the large property known as the Winthrop House, situated on the corner of of Tremont and Boylston streets—having a front of 90 feet 7 inches on the former, (facing the public Common,) and 126 feet on Boylston street, and containing about double the quantity of land occupied by the old Temple. It is located in the heart of the city, on the corner of two great thoroughfares, and must in a few years be of great value for store-purposes, and will at the same time afford ample and pleasant accommodations for the Fraternity. We understand that nothing has yet been definitely determined as to what use shall be made of the present building, but the probability is, that the upper part of it will be altered and fitted up for the use of the Fraternity, while the remainder will be continued to be occupied as a first class hotel and family boarding house, for which it is admirably located and adapted

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☞The Grand Lodge of Louisiana, at its Annual Communication on the 17th February, elected for its principal officers for the ensuing year, Samuel M. Todd, G. M.; O. S. Scriggs, D. G. M.; A. J. Norwood, S. G. W.; Joseph Sautari, J. G. W.; Samuel G. Risk, New Orleans, G. Secretary. For proceedings see preceding page.

☞Masonry may increase in *numbers*, and its members may increase in a knowledge of the *Work* and *Ritual*, and yet unless we keep pace with the times, unless we become reading and reflecting Masons, ready and prepared to give a reason for the faith within us at all times, we are not discharging our duty to ourselves or those we represent.—*G. M. La.*

PRESENTATION.—*St. Andrew's Lodge*, of this city, at its Quarterly Meeting on the 24th ultimo, presented each of its Past Masters with a rich and highly finished gold *Past Master's Jewel*. The presentation was made by the W. Master of the Lodge, Brother William Parkman, with appropriate remarks, and the response by R. W. Br. Moore, on behalf of the recipients present, as follows:—Brothers Charles W. Moore, Ezekiel Bates, John R. Bradford, Edwin Barnes, Hugh H. Tuttle, Smith W. Nichols, Hamilton Willis, and Samuel P. Oliver,—the senior P. Master, W. Brother David Parker, being absent. At the conclusion of the ceremonies, the Brethren sat down to an elegant supper, at the American House, where they spent a few agreeable, and it is hoped not unprofitable hours in social enjoyment.

☞A dispensation has been issued for a new Lodge at South Groton, in this State, under the name of *Excelsior Lodge*, and will, we understand, go into immediate operation under favorable auspices. We could have preferred a different name,—one more suggestive.

☞A new Lodge, in the town of Warren, Worcester county, called Quaboag Lodge, was constituted by the Grand Lodge of this Commonwealth, on the evening of March 21. The ceremonies were attended by a number of the Brethren from the neighboring towns, and were interesting and impressive. A brief address to the Lodge was delivered by the Grand Master. The officers of the new Lodge are—D. Warren Shepard, M.; Wm. Ward, S. W.; Dwight Ellis, J. W.; Calvin Shepard, Treas.; Daniel Russell, Sec.; D. S. Ellis and W. H. Fairbank, Deacons; M. K. Whipple and F. R. Sibley, Stewards; S. H. Sibley, M.; M. Walsh, Tyler. The elective officers of the Lodge were installed by the Grand Master.

☞Observation is the best guide. Experience the best teacher. Both are indispensable helps to our Masonic journey through life.

THE FREEMASONS' MONTHLY MAGAZINE.

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NOTES OF TRAVEL.

THE old city of Chester, on the Dee, and the confines of Wales, is the most antique and remarkable town in England. Some of the old writers affirm that it was built by a giant, called Leon Gawer, of the progeny of Neptune; while others trace its origin to Brutus Greenshield, son of Brutus the Trojan, in the time of the building of Solomon's Temple. But leaving these authorities and their differences to the antiquarians, we suppose it to be true that the walls of the city—or so much of the original as still remain, and which are said to be the only perfect specimen of ancient fortification to be found in the kingdom—were built by Marius, king of Britain, in A. D. 73. They are consequently, nearly 1800 years old. They were rebuilt, or rather enlarged and repaired, by Ethelfleda in 908; but enough of the original Roman structure is still left to interest the traveller and richly compensate him for any inconvenience to which he may be put in visiting them. Their circumference is a little short of two miles; and as they are built on a freestone rock, high above the surrounding country, they form a delightful promenade, and command a most luxuriant and interesting panoramic view. They are about five feet in thickness, and are protected on the outside by a strong stone parapet, and on the inside by a wooden and iron railing.

The Gates have been rebuilt, and are comparatively modern structures. Under the North Gate, which originally consisted of a narrow passage under a pointed arch, was a dungeon, to which the air was conveyed through tubes, or pipes, communicating with the street; and here prisoners under sentence of death, were confined. "The New Tower, so called," says a writer on the antiquities of the place, "was built in 1322, by one *Helpstone*, a Freemason, who contracted to build it for one hundred pounds." Who this Helpstone was we have no means of ascertaining; but as it is well known that at the date here given, the building of towers, walls, palaces, and public edifices generally, was a monopoly in the hands of the Freemasons, it is safe to infer that he was the Master of a guild, company or Lodge, then located at Chester. And it is not less probable, that most, if not all, of the other remarkable structures in this ancient city, the remains of which possess so much interest for the traveller, were the work of the Freemasons of the times in which they were erected; and in this view they possess a double interest for the Masonic stranger.

Roman remains have been frequently found in digging for new foundations. In 1778, those of a Roman Hypocaust and Sudatory were dug up, and also a *Tesselated Pavement*, and Roman Altar, dedicated to Æsculapius by a Standard Bearer of the Legio Augusta, or second Legion. Amongst the ruins were also discovered several tiles, with Leg. xx. vv., stamped on them; coins of the Emperor Adrian, and Trajan, and horns of red deer. The old bridge over the Dee is supposed to have been built by Ethelfleda. The corn mills, formerly belonging to the Earls of Chester, are still standing. They were leased in 1355, by Edward the Black Prince, at an annual rent of £100. In short, the city is full of antiquities, and rich in historical reminiscences and architectural remains.

There is a flourishing Lodge at Chester, but our stay was too limited for us to visit the hall, or to call upon the Master.

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At Glasgow, Scotland, we were kindly received by Br. McLerie, of St. Mary's Hall, by whom we were politely shown to one of the Masonic Halls of the city. It is a very comfortable room, hung round with pictures of various kinds. Among them we noticed a very fine painting of a lady (which we thought rather out of place); and also a very superb one, representing the destruction of the Temple. We noticed, also, that long tables were arranged around the hall, in front of the seats of the members, for "refreshments," when the lodge was called from "labor"—as was formerly the practice in our own Lodges, but now happily wholly done away with. A Masonic Lodge-room is no place for drinking, now-a-days—though in the "olden time" it was not any more objectionable than the practice of furnishing spirits and other refreshments at funerals, ordinations, &c. But times change, and fashions change with them. Practices that were right and proper half a century ago, might be wrong and prejudicial *now*, because opposed to the sentiment and temper of the times. Masonry, in this country, has always at least kept pace with the progress of society in all moral improvements,—more frequently leading than following the public sentiment. And this is an important part of its mission. It is a moral society—moral in all its teachings and precepts—and if its influences be properly directed, it must always be an important and powerful auxiliary in carrying forward any temperate and healthful moral or social reform. Our Scottish Brethren, in the particular referred to, would be behind the times—that is, behind the public sentiment, in this country,—though in their own, their practice is not probably at variance or inconsistent with the common usages of society.

The hall to which we were introduced by Bro. McLerie, belongs to St. Mark's Lodge,—one of the most flourishing, and the wealthiest Lodge in Glasgow. St. John's Lodge, and Chapter No. 50, hold their meetings in the same place. The Steward and Tyler, with his family, are also, we think, accommodated in the building. It was here that we saw the old oak box, or chest, noticed in this Magazine for March last (page 138). It is the property of St. John's Lodge, and bears the following inscription—"16—God save the King and Mason Craft—87"—(1687).* It was found a few years since in the celebrated old Cathedral at Glasgow, while that famous edifice was undergoing some repairs; and in it was also found the original Charter of the Lodge, dated 1057.

On the Monday evening following our arrival in Glasgow we attended, by invitation of the Brethren, a meeting of St. Mark's Lodge, in the hall we have been describing. It was a special meeting, convened for our accommodation. Brother Dr. Campbell, presided on the occasion, with distinguished ability, and fully justified the reputation which we understand he enjoys among his Brethren as an accomplished Master. The work was on the first degree, and we were not a little surprised as well as gratified, to note the almost exact agreement between it and the work of our own Lodges. Our surprise, however, was considerably lessened when the Master subsequently informed us that the Trestle-Board was the text-book of his Lodge.†

After the initiation ceremonies were concluded, the Lodge was called to refreshment, and the Brethren were of course much at their ease. A very pleasant hour was spent in conversation, drinking toasts and making speeches. Our own Grand Lodge was kindly remembered, and the proper acknowledgment was made. Here, as everywhere else among our Brethren, we were received with all the frankness and generosity which belong to the Masonic character. At the conclusion of the banquet the Lodge was called to labor, and soon after closed by the *Senior Warden*—the universal practice in Europe; *but from which we in this country have departed.*

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*For a description of the emblems upon this curious and interesting relic of a past age, the reader is referred to the Magazine, as above.

†His ritual was that which in this country is known as the "Preston work." It is generally used in Scotland and Ireland, and in many of the interior towns of England, and pretty generally in the Colonies. It was the accredited work of the Grand Lodge of England until 1813, when it was unfortunately laid aside for the present lectures. The Trestle-Board being adapted to it, is largely used in England, Ireland and Scotland, and the Colonies.

DEATH OF REV. WILLIAM FLINT, D. G. M.

It has become our painful duty to record the death of the R. W. Deputy Grand Master of the Grand Lodge of this Commonwealth—the Rev. William Flint, of Greenfield, at which place he died on Tuesday, the 12th ultimo, aged 45. The immediate cause of his death was a malignant tumor in the abdomen, with which he has been afflicted for sometime. He has suffered acutely nearly the whole of the past year, and been compelled to rely almost wholly upon stimulating anodines for temporary relief. He has however borne his sufferings without complaining, and with a firmness and submissiveness eminently consistent with his Christian profession and character.

Brother Flint was a native of Charlestown, Mass., and in the public schools of that place received the rudiments of his education. He subsequently entered Amherst College, from which he graduated with honor, and soon after engaged in the study of Medicine. Having obtained his degree he removed to the South, and settled, we think, in North Carolina, where he commenced practice; but taking a dislike to his profession, or not succeeding to his expectations, he abandoned it and entered upon the study of law, and was in due time admitted to the Bar, either in Georgia or Alabama. He seems not, however, to have been more fortunate in his second, than in his first choice of a profession, for he soon after left the law, and engaged in the study of divinity, and was in due time ordained as a Minister of the Episcopal church. We are not able to state with whom he studied, or where he was first settled. He was, however, Rector of the Episcopal Church at Erie, Pennsylvania, in 1853; in which year he was called to St. John's Church, in his native town. Here he continued about two years, when he accepted an invitation to fill the vacancy occasioned by the death of the Rev. Dr. Strong, as Rector of St. James' Church, in Greenfield. Here he remained until his decease. He was endowed by nature with a high order of talent. As a reader, he had but few equals among the clergy of the church; and as a writer, but few superiors.

The funeral took place at Greenfield, on Thursday, the 14th, at noon. The body was taken into the church of which he was the Rector, where the solemn rites of the dead were performed by Rev. Brother Lambert, of Charlestown, Rev. Mr. Childs, of Springfield, and Rev. Mr. Reynolds, of Ashfield. An exceedingly appropriate and able discourse was delivered by the Rev. Mr. Lambert, in which the speaker paid a warm and just tribute to the personal worth and eminent ability—the genial heart and strong attachments of his deceased friend and Brother. Notwithstanding the severe storm, the church was filled to its entire capacity, and the services were listened to with great attention.

After the services in the church, a procession was formed, which attended the body to the Cemetery, where the Masonic burial services were performed by the officers of the Grand Lodge. They consisted of singing an appropriate Hymn; Prayer by Rev. Dr. Samuel Osgood, Grand Chaplain, of Springfield; Address by the Grand Master; Invocation, and Responses by the Brethren; after which each member of the Fraternity dropped a sprig of evergreen into the grave, and the ceremonies were concluded with singing, and a Benediction. A large number of Brethren were present from Shelburne Falls, Northfield, Northampton, Springfield, Chicopee, Holyoke, and other neighboring towns. The stores of the town, and the post office were closed, and the bells tolled during the moving of the procession.

The following brief address was delivered by the M. W. Grand Master, Col. Heard, at the grave:—

Brethren—We are assembled around the grave of one who when living was esteemed and honored by his fellow-men. Of his high position in general society and in the Church, I purpose not to speak. His virtues will be ever remembered by those who had the privilege to hold daily communion with him; and the example of his Christian life and the excellence of his character as a Minister of the Gospel, will receive a fitting eulogium from those who were associated with him in the holy profession to which he devoted so many of the years of his earthly existence. But I would allude most briefly to his Masonic life, which was one of great experience and usefulness.

He was made a Master Mason in Davie Lodge, Brittain's Cross Roads, Bertie County, North Carolina, in 1837. He demitted from that Lodge, Nov. 4, of the same year, and subsequently was elected Secretary of Scotland Neck Lodge, Halifax County, N. C., in which office he served two years. He afterwards removed to Augusta, Ga., and was connected one year with the Lodge at that place. Removing to Athens, Ga., he "succeeded as editor of a newspaper, by continued advertising, in collecting together a sufficient number of old Masons to form a new Lodge," in which he officiated as Senior Warden. On the 7th of November, 1844, he was elected to the office of Senior Grand Warden of the Grand Lodge of Georgia, which he filled one year. Previous to this, he had spent a little more than a year in Clayton, Alabama, where he established "Royal Hart Lodge," and was its first Master.

In 1846, he removed to Erie, Penn., where he found a few faithful Brethren, who united with him in organizing "Presque Isle Lodge," of which he was the first, and elected again to be the third Master, which station he filled. Removing to Charlestown, Mass., he became Chaplain to King Solomon's Lodge, and subsequently on his settlement in this town he filled the same office in Republican Lodge.

During his Masonic career, he was successively a member of the Grand Lodges of North Carolina, Georgia, Alabama and Massachusetts. He died holding the second office in this Masonic Jurisdiction, which for more than two years he filled with grace, dignity and ability.

We all remember the elegant and appropriate address delivered before the Lodge in this town on the occasion of the dedication of its new Hall—a production breathing the spirit of piety and brotherly love, and inculcating in stirring terms the principles of our cherished Institution. It was then that I had the happiness to form those personal relations which lasted to the time of his death.

Our Brother dedicated the new Hall of Mount Zion Lodge, at Barre, in Feb., 1858, and endeared himself to the Brethren there by his genial, fraternal intercourse with them, as well as by the instructive and beautiful charge he delivered in the course of the ceremonies of dedication. His historical address before King Solomon's Lodge in September last, was replete with Masonic knowledge and expressed with the force and beauty of style for which he was distinguished.

During the time in which he was officially associated with me—a period of more than two years—our relations were intimate, confidential and truly fraternal. Not always was it in his power to attend the communications of the Grand Lodge; but, still, his attendance was frequent; and his occasional inability to perform this duty was always made known to me in terms of deepest regret.

His chair in the Grand Lodge is now vacant. The station which he filled in this jurisdiction with so great honor to himself and benefit to the Fraternity, will never again be occupied by him. That voice is hushed forever; the tones we loved to listen to will not again be heard in our assemblies.

At his request, often expressed to those who attended him in his last sickness, we are assembled to perform our burial rites over his remains. This request is in harmony with the high appreciation with which he regarded Freemasonry, and is consistent in one who devoted so much of his life and talents to its extension and prosperity.

At a meeting of Republican Lodge, at Greenfield, on the 17th ult., the following resolutions were adopted :—

It having pleased the Supreme Ruler of the Universe to remove by death, Rev. Wm. Flint, Deputy Grand Master of the Grand Lodge of Massachusetts, and Chaplain of this Lodge—

Resolved, That while society has been deprived of a brilliant and useful member, the church of an honest and earnest supporter,—ours have been the greater loss of as social, genial friend—a sympathizing, kind adviser, a true-hearted, generous Brother,—a loss which we most deeply feel, and which can never be supplied.

Resolved, That a copy of these resolutions be communicated to the widow of the deceased Brother, and that they be published in both the Greenfield papers, and in Moore's Masonic Magazine.

MASONIC BURIALS.

R. W. Chas. W. Moore—

Dear Sir and Brother—Will you be kind enough to answer in your Magazine the following questions :—

1st. Has a Grand Lodge the right to forbid a subordinate to inter a deceased Brother because he was non-affiliated?

2d. If so, when and how was this right obtained?

By answering the above at your earliest convenience, you will much oblige

Yours Fraternally, B.

A Grand Lodge has doubtless the power to regulate the operations of the Craft within its jurisdiction, and to make laws for the government of its subordinates. And whether right or wrong, there is no going behind the laws so made; because there is no higher authority to which an appeal can be taken; and for the additional reason, that such laws are, and are to be received and respected, as the expression of the will and determination of the majority of the Fraternity, as declared through their lawful representatives in Grand Lodge assembled. Hence it follows that a Grand Lodge may, if it think proper, "forbid a subordinate to inter a deceased Brother, because he was non-affiliated." That such a law is right, in the sight of Christian humanity, or of that Charity which is synonymous with Masonry, and without which the latter is but a cold formality, we do not believe; neither will we ever be a consenting party to the punishment of the dying, for the delinquency, or most probably, the concealed *poverty*, of the living. Nevertheless, the *power* of a Grand Lodge to pass such a law, and the duty of its subordinate Lodges and the Brethren under its jurisdiction, to respect and obey its authority, do not, in our judgment, admit of any question. The remedy lies in its repeal, and not in a refusal to obey it.

It would be difficult to point out, with any degree of certainty, when or where Masonic burials originated, or the laws by which they were originally governed. Our correspondent, in a private note, intimates that every Master Mason knows where they originated. We need not discuss this point. But suppose our correspondent to be right, then every Master Mason also knows, that the ordering and form of the ceremonies, and their entire control and management, were originally in the hands of the Grand Master. Now, if the precedent be good for anything, it is good for all that it proves; and the whole subject falls legitimately within the lawful jurisdiction of the Grand Lodge. Our English Brethren, as early as 1754, took this view of it in Grand Lodge, and ordained, as a "standing regulation"—"That if any Mason shall, without the *special licence* of the Grand Master, or his Deputy for the time being, attend, as a Mason, clothed in any of the Jewels or clothing of the Craft, at any funeral, or funeral procession, he shall not only be forever incapable of being an officer in a Lodge, but even of tyling, or *attending* a Lodge, or partaking of the general charity, if he shall come to want it."

This is certainly a stringent regulation, and was doubtless elicited by the abuse of the practice, while the exercise of it was mainly at the discretion of the Masters of Lodges. It is not improbable that it was at this time the Grand Lodge of England first resumed and asserted its inherent and exclusive control over it.

TRIAL OF GRAND MASTER.

THE Maryland committee on foreign correspondence, advance the following views in reference to the recent action of the Grand Lodge of Indiana, in providing that a Lodge may try its Master, and the Grand Lodge discipline its presiding officer. We give the views of the committee without adopting them, with the remark, that though the Master may not be subjected to trial by his Lodge, he may be deposed and brought to trial by a higher authority:—

> The Grand Lodge of Indiana has inserted in her code of laws, a feature which is anomalous in Masonic jurisprudence. She has provided for the trial of her Grand Master, and for the trial of the Masters of her subordinates by the subordinate Lodges. She could hardly have ordered the trial of a Grand Master and not subjected the Masters of her subordinates to the same ordeal. In this she is consistent. But such a trial as she provides for, is what in Masonry may be termed an assumption. It is not in the landmarks. Masonry has some characteristics of other and ordinary institutions; but these characteristics are common to all human associations. Besides these she has features peculiar to herself. In these features are to be found the essential characteristics of the Masonic institution. In regard to the question at issue it presents itself properly in the *character* of the Masonic institution. It is a family. Its bond is a natural one—the bond of affection. The Master of the Lodge occupies the place of the *head* of the family, the patriarch—the father. The anomaly of the provision of Indiana appears in the strange and unnatural procedure of a family organizing itself into a court for the trial of its head. The children a jury for the trial of the father! The proceeding is, to say the least, unnatural. But it may be asked, what is to be done in cases of misdemeanor by the Grand Master or the Master? The answer is, do what the family would be obliged to do in case of delinquency of the father—bear the evil until it can be removed without doing violence to the tie of affection that binds the parties. The Lodge with a bad Master is not so badly off however as the family of children with an unworthy father. The office of the Master is elective. It has its periods, while the father holds his place and perpetrates his offences during life. The

> Lodge can change its Master when the period for a new election arrives. If the unworthy man be elevated by a Lodge to the office of its Master, or by a Grand Master, the only legitimate duty that can be performed is to abide the issue. Patience is the necessary virtue when misfortune happens to a Lodge in the elevation of an unworthy presiding officer. It is a consummation most devoutly to be wished that our beloved and respected sister Indiana may never be obliged to enforce her new landmarks.

TOUCHES ON THE TRESTLE-BOARD—NO. 16.

THE CEDARS OF LEBANON.

"AND we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." 2 Chron. 2, 16. Such was the answer of Hiram, King of Tyre—who the Holy writings tell us, "was ever a lover of David"—in his letter to Solomon, King of Israel. In the same chapter the fir and the algum trees are also mentioned; but the Cedar, from its peculiar durability, was the principal timber used in the completion of the Temple. In "The Land and Book," by W. M. Thomson, D. D., for twenty five years a missionary in Palestine, I recently met with such a pictorial description of his visit to the Cedars of Lebanon, that some account of them, illustrating historic points connected with that magnificent building which binds the Fraternity together, may be interesting to the Mason. For our ancient Grand Master, King Solomon, was a man of great learning and *largeness of heart*, "and he spake of trees, from the cedar tree that it is in Lebanon, even unto the hyssop that springeth out of the wall."

But, let me first remark, touching the Algum or Almeg tree: it was imported by Hiram in his ships from Ophir—supposed by some to be Ceylon, by others Sumatra. What kind of a tree it was, is involved in obscurity. The Rabbins called it *coral;* but in the original Hebrew vs. 8, it is expressly denominated a tree. The learned Calmet thinks it was Gum Arabic: others the pine—or fragrant citron tree—or sandal-wood—or the black Acacia. It was an exotic in Judea, and very valuable.

Lebanon, the northern landmark of Palestine, so named from the Hebrew word Laban, meaning *white*—probably from the perennial snows on its summit, like the "White Hills" of New Hampshire—is an extensive range of mountains of great elevation; its remote branches include Sinai and Horeb—a length of 340 geographical miles, to the Gulf of Suez. The loftiest peak is called by the Arabs, Djebel Makmel, said to be 12,000 feet above the sea. On the east chain of these mountains, denominated Anti Libanus, is the celebrated MOUNT HERMON, about 5000 feet high, at the foot of which is the fountain head of the sacred Jordan, whose stream, watering many a verdant valley, passes through the lake of Galilee, and, from the melting snows of Lebanon in spring, overflowing its banks at Jericho, sinks into oblivion in the dismal waters of the Dead Sea. It is to this mountain the prophets and holy writers make such delightful reference. To our imagination it is always a green spot in the desert of life; and indeed no Mason can ever forget "the Dew of Hermon and the Dew that descended upon the mountains of Zion," while he wears the emblem of innocence, and lives in love and charity with his Brethren. It is worthy of notice that the Zion here mentioned was a hill of Hermon, and not the holy one in Jerusalem;—at least such is Calmet's opinion. From the heights of Lebanon the traveller may look down on a large part of the Holy Land. They are seen afar off by the mariner on the Mediterranean as he sails toward these shores. They form the splendid scenery so enchanting from the heights of Nazareth and Mount Tabor; from the plains and city of Damascus they are equally visible; and they always loom up in the mind with surpassing grandeur, when imagination draws pictures of the Holy Land, revels among patriarchs and saints, and thinks with Solomon in his Song of the "Tower of Lebanon, which looketh toward Damascus." An Arabian poet says, "Lebanon bears winter on his head—spring on his shoulders, and autumn in his bosom; while summer lies sleeping at his feet."

We are informed that in the days of Hebrew glory these mountains were covered with forests, and more particularly with verdant cedars. From this circumstance it is probable that Solomon called the palace which he built, "the house of the forest of Lebanon." 1. K. vii., 2. But the ancient cedars have in a great degree disappeared; the mountain tops and sides for the most part, are naked and desolate, except where the warlike Druses in the eastern branch, and the Maronites, a Christian sect, on the western, have some villages; but there is little security to life or property, where the wild Arab often roves among them. It is said, too, that the young cedars are cut down by the mountaineers to make charcoal and tar; another reason of the great scarcity of this celebrated tree.

Those stupendous mountains, which form the chain of Lebanon—and where once the cedar forests were so numerous and where now only a few are found—are generally so lofty and full of precipices, that to convey the cedar timber from the remote summits and declivities in the days of Hiram would have been difficult, if not impracticable. There is reason, therefore, to believe that the King of Tyre sent his hewers and workmen to those cedar groves which were nearest and most accessible from the sea. Late explorations of travellers have beyond doubt discovered the spot where they were gathered, for a remnant of great antiquity marks the locality; and Mr. Kinglake, the author of Eothen, speaks of this place, as a group of cedars preserved and held sacred by the Greek Church, from a tradition that some of them were standing there when the Temple at Jerusalem was built, though he doubted if that was the final cause of their preservation. At any rate, so venerable is the homestead of these few forest trees, which are left by the destroyer, that the Maronites who dwell in the vicinity, annually celebrate "a feast of Cedars."

This spot lies on a mountain, being the western slope of Lebanon, about thirty miles S. E. from Tripoli, which was included in the Phœnician territory, when Tyre was in her glory. It is an alpine height, 6000 feet above the Mediterranean, and on the top of it in an area of some dozen acres according to Dr. Thomson—or as stated by another traveller, Pococke, a mile in circumference, stands the famous Cedar grove. Many tourists have visited this place, and the bark of the old trees is covered with names of visitors from all countries. The number of these ancient cedars is variously reported, and with much difference. From curiosity I will refer to some of them. In 1550, Bellonius visited the mountain and counted 28 large trees; in 1698, Maundrell counted 16; in 1738, Pococke made out but 15 large ones; in 1818, Dr. Richardson saw but 7 very ancient ones; and in 1823, Messrs. Fisk and King, American Missionaries, made the whole number, large and small, 389 trees. This disparity of judgment may arise from the model of comparison; for until the last enumeration, only large trees were taken into view. Dr. Thomson at first sight conjectured there were 500 great and small; on taking pains to count them he sums them up at 443. Young cedars are constantly springing from the roots of old ones where the seeds of ripe cones fall to the earth. A few of these annual monarchs of the grove were very lofty and magnificent, and from the annual concentric circles of the bole, he supposed them to be 3500 years of age. These must have been the Methuselahs of the forest; and long, long may the brave old patriarchs of Lebanon—in their youth with a limb and bark so smooth and graceful, now wrinkled and gnarled by the winds and storms of successive centuries—long may they be spared from the ruthless axe and stand on this height a monument of the glory of Lebanon, which they once filled with incense, as their foliage waved in adoration under the breeze of Heaven.

The branches of the Cedars of Lebanon grow horizontally, shooting out ten or twelve feet above the ground, and each tier diminishing in length as the trunk ascends, the tree assumes a pyramidal or conic shape. Being an evergreen, and with proportions and symmetry so peculiar they are very beautiful. The cones stand up on a verdant flooring and add a gracefulness to the figure. They exude a rich gum, which diffuses a balsamic fragrance in the mountain—a fragrance so sweet and salubrious, that the prophet Hosea xiv., 6., and Solomon in the Canticles iv., 11., have immortalized "the smell of Labanon."

There can be no question, it appears to me, that from this vicinity—and perhaps from this very mountain top we have been gazing at with Dr. Thomson—those cedars came, which Hiram conveyed "in floats to Joppa." For Tripoli—called by the Turks Tarablus—lies westerly at the foot of Lebanon, north of Tyre—and only fortyeight miles from Beyrout. It was a Phœnician port, situated a mile from the sea on the river Kadisha, whose source was near this Cedar grove. And, for ought we know, this very timber which Hiram sent to Solomon, was cut above and around the heights over this river, rolled down the steep declivities at spring time into the stream swollen by freshets, and thus conveyed to Tripoli, ready for exportation. Such is the course pursued by the woodmen on the Kennebec and Penobscot and St. John, where the mountain pines are wafted on the spring floods to market. De la Roque speaks highly of the fine valley, through which the Kadisha flows, and Tripoli was no mean place. It was of celebrity in the time of the Crusades, and on a commanding cliff long stood the ruins of the old castle of Count de Toulouse, since rebuilt by Berber Aga.

Dr. Thomson gives a picturesque description in his valuable work on Syria—the fruit of long years of observation—of the mountains and Cedars of Lebanon. As he entered the grove of these trees, he remarks, "Beneath the giant arms of the patriarchs of a hundred generations, there comes a solemn hush upon the soul, as if by enchantment." He found the scene and scenery most impressive by night and almost painful. He saw "the gray old towers of Lebanon still as stones standing around him." Who could ascend such a height five thousand feet above the sea, and gaze on a deep blue sky above him and on a wide world beneath his feet without the most profound and sublime emotions?

Thus I have endeavored to trace the fatherland of those Cedars used in the Temple; many leaves have been turned over, and many authorities examined; for the descendants of this renowned tree are said to be more numerous in England and France, than in all their native mountains in Lebanon. Very many are flourishing in the parks of London, and in the Jardin des Plantes of Paris. Though vastly exceeded in height and girdle by those on the Ohio, yet none of other lands have such symmetry, fragrance and beauty as the Cedars of Lebanon.

If this "Touch on the Trestle-Board" should give half the pleasure to the reader, which the delineation of such sylvan scenery has to the writer, his labor will not be void. Indeed, there is not a mountain or vale—lake or river, rock, tree or flower in Palestine, the description of which is not associated with sweet memories of the blessedness of Judea and of the only land on earth where the Lord came down and dwelt among men. Alas! silence is on the shore of Galilee—clouds are on the mountains of Lebanon—and the daughter of Judah sits in mourning. The Crescent still waves over Jerusalem—but where is the Cross? When I think of the state of the Holy Land, once so beautiful and the joy of the whole earth, I feel like one gazing alone by moonlight on an enchanting scene once dear to friends who have gone and will return no more.

I. H. S.

ST. JOHN THE BAPTIST.

[Extract from an unpublished Address commemorative of the birth day of St. John the Baptist, by CHAS. W. STEVENS.]

* * * * * * Through all these changes of the past—

> "Of cities wasted through the lapse of years,
> Of wealth and glory turned to dust and tears"—

Freemasonry has remained the same—or, rather it has lost nothing by the flight of time. In its onward progress, durability has been added to its basis, and new beauties have been unfolded; the bud of its promise has blossomed into a beautiful flower, and, "though its root wax old in the earth and the stock thereof die even to the ground," yet watered by the dews of heaven, it will bud again and breathe its fragrance around us.

Truly has it been said that in the character of our members lies the safety and permanency of our Institution. When we look back at the past, and contemplate the characters of those *inspired*, honored and illustrious names that have graced the pages of our history, we cease to wonder why, amid the decay of nations and of all other societies, of every name and nature, we still exist, and are but in the zenith of our glory.

He who came baptizing at Bethabra, was the exponent of the inimitable law of the Almighty,—between the messenger and the message there was an appropriate similitude,—a stern man in a rude garb proclaimed a stern truth, made palatable by no beauty of diction, and demanded compliance,—he dwelt beneath the booth of green leaves in the solitary place,—his meat was locust and wild honey,—accepting the food and the shelter which the Providence of God offered, he was entirely independent both of the love or the hatred of those he came to reprove,—preceding but a short time the *Saviour* he announced.

They twain represented, in human form, the two prominent doctrines of Revalation and of Masonic duty—*Justice* and *Love*. The *one*, Sinai, with its thunderings and lightnings, and its trumpet peals,—the other, *Zion*, with the light of an eternal day shining on its sunny slopes,—the breezes of heaven-stirring to music its green foliage, and the rainbow of everlasting promise spanning the clouds that ruled its summit.

He was, in outward form, like unto many of the ancient seers, who were men of sun-burnt cheeks and sinewy forms,—scorning the luxuries, and living apart from the habitations;—"the sun had kissed them, but it was lovingly; the moon had smitten them, but it was with poetry and not with madness."

Behold him as he stands at the ford of Bethabra, on the other side of Jordan, whither he has come to meet and baptize him whose shoe latchet he felt he was unworthy to stoop down and unloose.

What a temple—an audience—a preacher!—At his feet flows the mighty river, even Jordan. There were mountains, whose feet were bathed in the froth of the breakers, their sides shaggy with forests, their summits clad in eternal snow;—others, cultivated by terraces rising above terraces, crowned with vineyards and palms and fields of waving grain;—valleys of rarest loveliness and fertility, skirted by illimitable wastes,—precipices, whose bosoms were the birth-place of streams, whose dark defiles no sunbeams ever penetrated or warmed.

It was not these influences from nature alone, mighty and manifold as they were, whose inspiration predominated in and consecrated this temple of the Universe. It was those precincts that were marked with the foot-prints of the Almighty—the tokens of his descent among men, either to bestow blessing, or execute vengeance. Its bosom was filled with the bones of Patriarchs, Prophets, and men who walked and talked with God. Yonder rocky pillow marks the spot where Jacob slept, saw Heaven opened, and the ladder of our Hope dawning upon him in his dreams;—that brook, which murmurs in his rocky bed, was once red with the blood of the prophets of Baal; and at the passes of that sacred river, now flowing in silent majesty at his feet, were slain those forty and two thousand Ephraimites, who, by the cunning sagacity of Jephthah, fell easy victims to the wrath of the Gideonites.

And well did the audience become the temple, for it was an audience of the nation. There were priests and scribes from Jerusalem; publicans from Jericho; soldiers from Damascus; peasants and seamen from Galilee; and through the defile-opening of the plains of Escalon, came, alone, HE who was crucified upon Calvary. And well was the preacher suited to the audience, and worthy of the occasion. Behold *Him*, of whom the lips of Deity have declared, "Verily I say unto you, among those that are born of woman there has not arisen a greater than *John the Baptist*." With a brow furred by no trace of earthly passion; a heart that never throbbed with fear; an eye that encountered with equal indifference the gaze of the monarch and the beggar;—in it there dwelt a light as of other worlds,—a look of wild amazement gleamed at times from its dark depths; for that eye had looked upon, and that mind had held communion with, the deep things of God, and was instructed in that which was to come; a mind that drew its inspiration from personal intercourse with him who layeth the beams of his chambers in the waters, maketh the clouds his chariot, and walketh upon the wings of the wind.

John the Baptist—stern prophet as he was—loved this glorious, beautiful land. His heart yearned with *fraternal* affection to his kindred and countrymen, who tilled its soil and gathered its harvests.

Such was the character of that holy man, the anniversary of whose birth-day we now celebrate,—he who made the wilderness vocal with the praises of God, and the sad evidence of whose successful ministrations is vividly impressed upon our minds. We claim him, if not as a Mason, *at least* as one of the patrons of our Order. Had he, instead of falling a victim to a licentious King and a dissolute woman, but lived to have become the Apostle, as well as the forerunner of Jesus of Nazareth, how widely would he have spread those principles which *we* revere, and which bind *us* together!

MASONIC HISTORY.

THE history of Freemasonry deserves a brief glance. It were an easier task to tell the history of any one of earth's kingdoms that has been or now is. The materials of their history are to be found on coins and fragments of public buildings, on urns and tombs, in statues and paintings—chiselled on monuments or traced on parchment. Not so with Masonry. It is professedly and essentially a peaceful, silent, unobtrusive institution—non-aggressive and non-meddling—receiving none to its communion but such as come freely, without solicitation or persuasion, and then judging their qualifications before they are admitted—keeping, through a long succession of ages, no carved or written record of her origin and achievements—making no revealment of her language and emblems and secrets but to the "attentive ears, the silent tongues, and faithful breasts" of her tried votaries—transmitting her tenets and laws solely through oral tradition. The chronicles of nations and of the world furnish but few memorials even of her existence, save in the persecutions and trial she has indured from the tyranny of power, the intolerance of priestcraft, and the bigotry of superstition. It is not wonderful, then, that her early history should be veiled in obscurity; a "sealed book" to the uninitiated, and too feebly illuminated by the dim light of tradition to be read with accuracy and precision by masters in our Israel.

That Masonry was brought to America from England is a fact which is supposed to be generally known. The period of its establishment in England, according to authentic written evidence, was early in the tenth century, during the reign of King Athelstane. The record states, that "his brother, Prince Edwin, obtained from the king a free Charter, and summoned all the Masons in the realm to meet him in a congregation at York; who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, and some in French, and *other* languages, from the contents thereof the assembly did frame the constitution and charges of an English Lodge. And he made a book thereof, how the craft was founded, and he himself ordered and commanded that it should be read, and told when any Mason should be made, and for to give him his charges. And from that day to this time, manners of Masons have been kept in that form, as well as man might govern." This is from a record made in the reign of Edward IV., preserved by the founder of the Oxford Museum, Elias Ashmole.

I believe it is admitted, *nem. con.*, that this congregation at York, under the Charter obtained by Prince Edwin, composed the first Grand Lodge held under a *political* Charter in England; a jurisdiction to which may be traced back, through nine hundred and thirtytwo years, the unbroken chain of authority from which all the Lodges in America, and a large portion of those in Europe, have derived their charters. Hence the significant term, "Ancient York Masons," employed by the fraternity to designate the true, from mere pretenders of modern origin, who have, at various times and in divers places, assumed the garb and title of "Free and Accepted Masons."

This old record shows that Masonry existed in its organic form previous to the tenth century in Greece, Rome, France, and elsewhere. How much earlier I know not any means of ascertaining. When and by whom it was first introduced into England, are questions involved in much obscurity. Some contend that it was by St. Alban, a martyr to the Christian faith, A. D. 303; and others, that St. Austin introduced it in the sixth century. The most probable and best authenticated theory refers its introduction to the followers of Pythagoras, who emigrated from Italy to France, and thence to England, carrying with them those Greek, Latin, and French records used at York in framing the Constitution of that Lodge. This theory has the support of a legendary history current among the fraternity in the fifteenth century. These disciples of the old Greek philosopher were chiefly Phœnicians. Tyre was the chief city of the Phœnicians, from whose king, Solomon received material aid in building the Temple. From that people, it is said, Pythagoras at *first* received his Masonic knowledge. That it was from them he received much instruction in the "true manner of fashioning all things for man's use," is most probable; for it was because of their superior skill over that of the servants of Solomon in hewing timber, and other branches of architectural knowledge, that they were employed in the erection of the Temple. The Bible tells us "there were strangers in the land, hewers of wood, overseers of the work, sent by Hiram, of Tyre." It is reasonable to suppose, after the Temple was completed, and the craftsmen disbanded, perfected by a seven years' apprenticeship under the wisest of kings, that many of them would seek employment in the adjacent countries, carrying with them the new features of speculative Masonry which had been added to their operative profession by the monarch of Israel. Nothing is more natural than that they should meet in Lodges in the strange countries of their sojourn, to enjoy the delights of fraternal intercourse, to improve each other in Masonic knowledge. Thus Masonry was diffused throughout the Eastern world, making it probable, if not certain, that Pythagoras—who, at a later period, travelled in search of knowledge "through Egypt and Syria and the countries where the Phœnicians had established colonies," making himself acquainted with the occult learning of the East—was also instructed in the arts and sciences inculcated by the builders of the Temple at Jerusalem. Thus is the history of Masonry traced through England, France, Italy, and Syria, to the building of King Solomon's Temple.—*Dr. Hanner's address.*

THE NEW MASONIC HALL, EDINBURGH, SCOTLAND.

On Thursday, the 24th of February, the new Masonic Hall, Edinburgh, for the Grand Lodge of Scotland, was opened and consecrated by his grace the Duke of Athole, Grand Master of Scotland, assisted by Sir James Ferguson (acting in the absence of Henry Inglis, Esq., S. G. W. ;) and Major Gen. Swinburne, J. G. W. There were present representatives from upwards of two hundred metropolitan and provincial Lodges, numbering in all about six hundred members.

The hall, which occupies the area extending from behind George street to Rose-street-lane, is a spacious and well lighted apartment, upwards of seventy-five feet long, thirtysix feet wide, and with a height of thirtythree feet from the floor to the top of the arched ceiling. It is modelled in the style of an Ionian temple. The ceiling, which is in the form of an elliptical arch, is supported by broad fluted Ionic pilasters, ranged round the walls, and surmounted by an entablature the frieze of which is ornamented by a floral scroll running round the room. The ceiling is divided into panelled compartments with ornamental mouldings. The pediment at the south end of the hall, fronting the entrance, is filled up with a sculptured group in white marble, representing St. Andrew, supported by Faith, Hope, and Charity. The figures are of life size, and have been executed by Mr. John Thomas, of London. At the north end, and over the entrance, is placed a handsome balcony, which will be used as an orchestral gallery for balls, assemblies, &c. The hall is lighted by three large windows in the south end, and by a series of glazed apertures in the roof. The large windows are double sashed, the inside sashes being filled with stained glass, after designs prepared and executed by Mr. James Ballantyne. By an arrangement of gas jets between the sashes, these beautiful windows will be as effectively displayed at night as during the day. The hall is entered from George street, by an elegant porch, and a corridor, whose length corresponds with the breadth of the tenement behind which the new building is placed. From this corridor rise staircases, giving access to the Grand Lodge committee room, the library, the Grand Secretary's and Grand Clerk's rooms, &c., which occupy the three stories over the shop flat.

MISSOURI MASONIC COLLEGE.

In reviewing the proceedings of the Grand Lodge of Missouri, the Maryland committee of correspondence hold the following language in reference to the Masonic College of the former State :—

The Report of the President of the Masonic College is an interesting document, indicating prosperity and usefulness ; notwithstanding which, the institution is said to be in difficulty. At the former Communication of the Grand Lodge, an order was passed to sell the property and wind up the affairs of the College. No proposals having been made for the purchase, the property still remains in possession of the Grand Lodge. Missouri has been rather unfortunate in her efforts to establish and sustain a collegiate institution. She has struggled hard in past years, to preserve upon her soil an evidence of her purpose to contribute her share to the enlightenment of her sons, to the consequent elevation of their character, and to the preservation of her republican institutions. In this she has labored and suffered in a good cause The liberties of this free land are not to be preserved without enlightenment. The American people must be educated or the American Republic is a failure. Of this result there can be but little doubt. Not only the history of past ages is full of evidence on the subject, but the history of our own country during the brief period of its existence, is fraught with most fearful proofs of what the elective franchise may become in the hands of an ignorant and vicious populace. There is no hazard in the assertion, that the people of this Republic must be educated, or the Republic itself must mingle with the ruin that already disfigures the history of the world. The past of many lands is covered with the fragments of decayed governments, that once held proudly forth the purpose of enlightening and liberalizing mankind. There is a want of character—a viciousness in ignorance, that renders hopeless the experiment of building up and supporting a government out of the material it affords. Viewing thus the condition and necessities of our beloved country in this respect, how can Masonry refuse her tribute to the great cause of human enlightenment ? How can she refuse to labor, and to suffer, if needs be, in the contribution of her part to its success ? It is within the province of Masonic charity to render her sons intelligent, and to elevate them in the scale of knowledge, so that they may become more useful as citizens of the government, and as members of society.

We hope our Brethren of Missouri will not be discouraged, but that past reverses will but spur them on to future and more successful exertions. Their exertions may be rendered more successful by being more cautiously pursued.

In the report of the President of the College and of the Committee appointed by the Grand Lodge to examine into the condition of the institution, we find sufficient encouragement for them to proceed in their noble enterprise. The report of the President states, that one hundred and thirtytwo students were instructed within the walls of the college, and the report of the Committee exhibits a financial condition, by no means insolvent. There appears to be a sufficiency of property, and the prospect of an income entirely adequate to the support of the institution. Let not your zeal in this behalf become lukewarm, Brethren of Missouri. You know not how much may be demanded of Masonry in the support of the proud republic in which you are citizens. You know not how much may be required of you in this contribution of the part that Masonry owes to the cause. You cannot now tell how much of that contribution may be in the Masonic College. Labor on and labor to the last, and the success you seek may crown your work with a glorious Masonic triumph.

MASONRY IN OREGON.

[FROM an excellent address delivered at Oregon City, on the 27th Dec. last, by R. W. Brother AMORY HOLBROOK, D. G. M., and published by vote of Multnomah Lodge]:—

This, the oldest Lodge on the Pacific coast, has now been in operation for more than ten years. On the eleventh day of September, 1848, its first communication was held in this city, under a Dispensation granted by the Grand Lodge of Missouri, and from that day to the present—with a brief intermission of a few months, after the discovery of gold in California—its existence and its meetings have been regularly and prosperously sustaind; as it is the oldest in date, so it is, by far, the first in numbers in the Territory. Within its walls, one hundred and twelve have been initiated, thirtyeight have been admitted from other Lodges, fortyfive have been demitted, and we are grateful to a kind Providence, that, during this period, but two Brethren have died, while members. Since its institution, as you are aware, a Grand Lodge has been organized in Oregon, embracing within its jurisdiction, twentyfive subordinate Lodges, all enjoying a high degree of prosperity, and numbering about seven hundred members.

My Brethren, the reputation of Masonry in this region is in your peculiar keeping. I trust, I need not urge you to guard it with jealous care. The most difficult objection to it, is founded upon our moral delinquencies. Shall we not meet, and hush this into eternal silence by our well ordered lives and conversation? Forget not our instructions, our emblems, our obligations. Have these no moral meaning,—no application to our dispositions, our words, our conduct? Surely we have not so learned Masonry! It cannot—it must not be confined to the mere duties of the Lodge-room. Rather let us endeavor to understand and apply our work, and labor and patience will not fail to secure our wages. At the threshold of our consecrated Temple, we are solemnly admonished and charged to keep ever in mind the three great duties of Masons; to GOD, in never mentioning His holy name, but with reverential awe, in imploring His aid in all laudable undertakings, and in esteeming Him as our chief good:—*to our neighbor*, in acting towards him upon the square, and by the golden rule:—*to ourselves*, in avoiding irregularity and intemperance, which impair the faculties, and degrade the dignity of our profession. Forget not, then, the vows that rest upon you. Above all, let the consequences of their influence be ever manifested. Let your "light shine in darkness, though the darkness comprehend it not." *Put your Masonic creed into your daily deeds.* Let your peace and good will be the happy emblems of what awaits the world, when it shall have the wisdom to recognize the supremacy of our higher nature,—of gentleness, of confidence, of love,—

——"making their future might
Magnetic, o'er the fixed, untrembling heart."

Guard zealously the inner and outer courts of our magnificent Temple; mark well your recommendations for membership, and the present and final result of the faithful discharge of all your Masonic duties and obligations, that "with well doing, you may put to silence the ignorance of foolish men." Then shall your stability be like the mountains round about Jerusalem:—your freshness like the pleasant dew of Hermon; your goings forth to and from labor, like those of giants "refreshed with corn, and wine, and oil;" your light, as the sun at high meridian, and your fruitfulness, like choice gardens, filled with pomegranates.

Finally, my Brethren,

"May the *Supreme Grand Master* descend now and fill
This Lodge with his glory; our hearts with good will;
Preside at our meetings; assist us to find
True pleasure in teaching good will to mankind:
His Wisdom inspired our Great Institution;
His Strength shall support it till nature expire,
And when the creation shall fall into ruin,
Its *Beauty* shall rise through the midst of the fire."

GRAND LODGE OF VERMONT.

THE Grand Lodge of Vermont held its last annual communication at Burlington in January. There was a very good attendance of members and delegates, and a large amount of business seems to have been transacted, though it was chiefly of a local character. The opening address of the Grand Master, M. W. Bro. TUCKER, was, as usual, an able and interesting production. Our Brother has the faculty of saying what he thinks, in very intelligible terms. As an example—

"During the past year, two public celebrations of the anniversary of the nativity of St. John the Baptist have been had within this jurisdiction—one by Washington Lodge, of Burlington, and the other by Vermont Lodge, of Hartland, at Windsor. Both were respectably attended; all the proceedings were conducted with propriety and prudence, and to the satisfaction and honor of the Order. I have no doubt of the good effect of such celebrations, well conducted, and of the favorable influence they have upon the community—and so long as public Masonic speakers make these occasions what they always should be, opportunities for imparting Masonic instruction, and for the discussion of questions of Masonic history and principles, so long will they continue to be beneficial to the craft; but if we degenerate again into placing upon the rostrum men who can only talk vapid ignorance, and inflated bombast, who are always for having a lodge in the garden of Eden, and another floating over the billows of a sunken world in the ark of Noah, just so long will the enlightened portion of mankind laugh at us for such nonsense, and we shall richly deserve it."

In the sentiments here so plainly expressed every intelligent Mason will fully concur. The rediculous nonsense that "ever since symmetry began, and harmony displayed her charms, our Order has had a being,"* has done more to disgust well educated and thinking men with the pretensions of the Institution, than all other causes combined.

We notice that our Brother, the Grand Master, had occasion the past year, to exercise the highest prerogative of his office by suspending the Charter of a Lodge. The Grand Lodge had, at its previous communication, issued an edict, requiring the performance of certain duties by one of its Lodges; but instead of complying with this order the Lodge referred it to a committee, who reported the following resolution :—

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*Vide Preston, Webb, and their predecessors as Masonic writers.

"*Resolved*, That we regard the edict of the Grand Lodge, in regard to the difficulties between Haswell Lodge and Liberty Lodge, as incorrect, and that Masonically we cannot comply with its requirements."

The report of this committee was accepted by the Lodge, and the resolution adopted *unanimously*.

"Here then, (says the Grand Master,) the Grand Lodge and Liberty Lodge came to a direct issue. The Grand Lodge had made its edict, and the Master, officers and Brethren of Liberty Lodge had unitedly refused to obey it. There was but one of two things to be done by your executive head—either tamely to submit to the insolent disobedience of a rebellious subordinate, or to stop its labors.

"I considered the dignity of this Grand Lodge involved in a proper and firm maintenance of its authority. I immediately drew up an order for the suspension of the labors of that Lodge, and commissioned R. W. Brother Hall to proceed to Franklin and deliver it to the Master, and he did so on the 29th of March, since which time the Masonic labors of that Lodge have ceased."

We cannot better close our brief quotations from this excellent address than with the following eloquent extract :—

"My Brethren, if any associated body of men ever had cause for thankfulness and gratitude to God for mercies received at his hand, it is the body I am now addressing. Contrast, for a moment, the State of Masonry in Vermont for the ten years previous to January, 1846, with the present. Our moral temple was in ruins; wall and pillar, pilaster and altar were prostrate in the dust; a plough worse than that of the Romans had made its furrows over them, and it was difficult to point out even where they had stood. Mourning over the prostrate ruins were the Haggais, Jeshuas and Zerubbabels of those dark days of sorrow; the *Haswells, Englesby, Butler. Hollenbeck, Lyon, Winch, Doane, Webster, Campbell, Rolfe, Murray, Platt, Nason, Willson, Potter, Davenport*, and a few others, who had breasted the storm of desolation, and who, like the aged Jews at the erection of the second temple, continually prayed to see *their* second temple rise in all the glory of the first. Their prayers were heard and answered. Wall, arch and column, pillar, pilaster, and altar are restored. The beautiful architecture of our moral edifice again stands forth in renewed beauty to gratify the aged builders, no less than the new craftsmen who have come up with plumb, square, level, trowel and gavel, to their aid. On every hand our moral vision is gratified by now beholding the masculine Doric, the chaste and graceful Ionic, and the exquisitely elegant Corinthian restored to their appropriate places in our beloved temple, and no one who contrasts their beauties with the desolation of other days and who has a genuine Masonic soul within him, can realize the strong force of the contrast and not send up to Him 'who bade our sacred temple rise,' the heartfelt voice of gratitude or the most inspiring strains of the spirit-kindling anthem."

We notice nothing in the proceedings that would particularly interest our readers or be of service as matter of future reference. The M. W. Brother Tucker was unanimously re-elected Grand Master and R. W. Brother John B. Hollenbeck, of Burlington, Grand Secretary.

The report of the committee on correspondence is from the pen of Brother Hollenbeck, and is an elaborate and able paper, but a more particular notice of which we are compelled to defer to a more convenient occasion.

THE PRESENT AND PAST.*

THERE is before me a numerous body of respectable men, members of what is called by some a *Secret Society*, clothed, according to their ideas of propriety, in costume appropriate to their position and professions, decorated with symbols which they acknowledge as the outward representations of the principles they profess, and which, so far from *shrinking from* or being *ashamed of*, they are *proud* to wear. There are others present also wholly unconnected with them. *All* are here together in quietness and peace. Suspicion, jealousy, distrust, fear, do not exhibit themselves, and, if they exist, are just as causeless as they ever were. Nothing at this hour distracts perfect freedom of thought and action. Masons walk your streets, and enter your temples sacred to the worship of the ever-living and true God, looking you squarely in the face, as good men and worthy citizens, and no man dares deny the *justice* of that claim.

Let memory pass back twentyfive years, and inquire if any such state of things could have existed *then*, and it will be compelled to respond that it would have been impossible. The silver-haired veteran Masons whom God has spared to be with us to-day, and who stand here before you respected, esteemed, honored, and beloved, might *then* have met to constitute a Lodge, install its officers, celebrate an ancient and time-honored festival, or dedicate a Masonic Hall to virtue, benevolence, and God, and they would have stood isolated and alone. If company beyond themselves they could have had, it would have been limited to their fathers, mothers, wives, brothers, sisters, sons, and daughters; and, sometimes, amidst the corrupting and corrupted atmosphere of that iron age, neither fathers, mothers, or sons would have been there. We who stand before you to-day, in so different circumstances, were then under the ban of a misjudged and misguided "public sentiment," as it was called, and a moral and political sirocco, worse in every respect than any physical sirocco which ever has disturbed the sands of an African desert, surrounded us. We were then, in this fair land of freedom, standing upon this delightful portion of God's beautiful earth, our own lovely and beloved Green Mountains, hated, denounced, despised, proscribed, and shunned. Our names were thought unworthy to be placed in the jury-box, or of any candidacy for public office. We were assailed in our private characters, in our moral and religious standing, and were held up to mankind at large as voluntary and long-standing criminals. The Church treated us as outcasts, the pulpit denounced us, the ballot box treated us as if we were convicted felons. Our own domestic circles were constantly insulted by the assertion that they tolerated criminals and countenanced apologists for murderers. In fine, towards every Mason, a majority of the men of "enlightened Vermont" acted as if, for *them*, "the silver cord was loosed, the golden bowl broken, the pitcher broken at the fountain, and the wheel broken at the cistern."

Reverting to the memory of those scenes, *now* seems but the recalling of the recollection of some hideous dream, from which we have been awakened to light, and life, and truth. It appears as if it *must* have been longer ago than a quarter of a century; that it could not possibly have occurred in the nineteenth century;

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*From an address by M. W. Philip C. Tucker, Esq., G. Master of Grand Lodge of Vt.

that it appropiately belongs to some ages farther back in the great world's history; and we are willing to think that it was truly a drama, which belonged to "the days of other years," and to the times of the ghosts and spectres of Ossian.

Well, my Brethren, it has passed away. More genial and better days are around us, to cheer the rising suns of our younger, and solace the declining ones of our aged Brothers. The former will, in due time, properly appreciate and honor those who preceded them, and treat their memories kindly, when their names will be all that remains to indicate their connection with the history of the past. That reflection consoles and solaces the hearts of many of those old Masonic worthies, who, in the ordinary course of nature, must soon pass to the Grand Lodge above. But what has wrought the change which we all see and feel? Masonry has not changed. Its principles are the same as they ever were; its precepts entirely and wholly what they have always been. This great change has taken place outside of the Order. Almost a generation of men has passed away, and the stand-point of opinion on this subject in Vermont has changed. The artist who attempts to sketch Masonry here, at *this* day, cannot draw it in the aspect in which its enemies sought to place it *then*, and he would *now* realize that he would equally violate *taste* and *truth* by introducing a brigand, a bandit, or a murderer into the picture.

MASONRY IN CALIFORNIA.

The following tribute, no less beautiful than just, to the condition of the Order in California, is from the very able and interesting report of the committee of correspondence in the Grand Lodge of Maryland:—

> It exhibits Masonry in California in the affectionate intercourse of Brethren from every land, and in the danger that ever attends such association. In the mingling of Brethren of every language, disposition, habit and interest, there must be differences of sentiment, and it would not be strange, that even under Masonic restraint, there should be at times disagreements and difficulties. But amid this danger, the affectionate and fraternal character of Masonry was exhibited in a remarkable manner throughout the jurisdiction. But a single interruption took place in the harmonious working of the craft in more than eighty Lodges and among five thousand Brethren. The difficulty was occasioned by the refusal of Lebanon Lodge, at San Francisco, to expel a member that had grossly violated his Masonic obligations. The Charter of the Lodge was promptly arrested by the Grand Master, and the offending member suspended and ordered for trial before the Grand Lodge. The action of the Grand Master was referred to a committee of five members of the Grand Lodge, which committee presented a report, revoking the Charter of the Lodge and declaring it extinct. The proceedings in the premises were doubtless such as the necessities demanded, and the honor of Masonry was thereby sustained.
>
> That there should be a solitary case of Masonic misdemeanor requiring the interposition of authority in California in an entire year, speaks volumes in favor of the Masonic institution. We believe that we may safely declare, that in no other body of men so circumstanced could such have been the condition of things. The variety of character associated in the mass of Masonic membership in that jurisdiction, is of itself sufficient to induce disagreements and disorders, and will and must do it among the multitudes of the profane world. A powerful restraint is that which appears in this exhibition of Masonic authority, exercised by the Order in the regular process of its work. It is a beautiful feature of the institution which thus appears in the peaceful labors of the great family in the wide field of its operations. The craftsmen are Brethren. Although born in different climes and congregated from various parts of the world, they recognize each other, and taking their places in the line of labor shoulder to shoulder and hand in hand, they proceed in the performance of appointed duties. It is beautiful indeed, to behold how the Brethren dwell together in unity, and how in such vast bodies they perform in harmony the services required at their hands. Surely, the proudest temple that human hands can rear, must be that which such a fraternity may build. Next in character to the temple reared by the word of the Almighty Architect, must its fair proportions appear. May the Brethren of California be blessed abundantly in the harmonious labors they are performing in the temple, and may their labors, like the bread upon the waters, be seen after many days.

DEATH—ITS REQUIREMENTS.

There is nothing in the whole range of human events more solemn and awfully grand than Death. It is a consummation to which we are all more or less hastening. No matter how long the dread messenger may remain absent, still the thought and the fact cannot be effaced from our minds that sooner or later we are doomed to die! Nothing but the omnipotent power of the great Grand Master on high, can stay for one moment the progress of the destroying angel! Then, with these incontrovertable facts staring us in the face, we are led to ask ourselves the question—and we would advise each and every one to do the same—are we prepared to die! Are we ready to stand before the judgment seat of a holy and just God, to receive the sentence which shall consign us to everlasting punishment, or exalt us to a state of immeasurable bliss? As Masons—considering the many advantages and privileges we enjoy—are we prepared to meet our God? Have our lives and conversation here, in this probationary state, been such as to merit the reward which is reserved for the truly just? Have we on all occasions acted up to, and been guided by, the many great principles which we have heard so frequently inculcated and so forcibly recommended? We fear that too many have made light of those privileges—have thought too much of the world and too little of holy things—to merit, much less receive, their share of the reward. In what state of mind ought we to be when the Lion of the tribe of Judah shall approach, in all the might and majesty of his power, and with a lion-like grasp, raise us from the sleep of death unto everlasting life? Our minds must undoubtedly be purified from every stain, before we can be made fit to receive the "white stone with the new name written thereon."

The members of the Fraternity have of late had sufficient manifestation and warning of the approach of that dread monster—Death—to confirm the truth of that sublime passage of Scripture which says, "Set thine house in order, for thou shalt die and not live." Few there are who have forgotten the sudden demise of many esteemed and worthy Brothers who have lately gone to that "borne from whence no traveller returns." But while we commune with ourselves and contemplate the dead, as they are slowly borne along to the cold and silent tomb, and hear the hollow sound of the cold clods as they are solemnly deposited upon the remains of the departed, and witness the last funeral rite, let us not forget that there are others who have claims upon our kind offices. Perhaps the departed Brother may have left behind a sorrowing widow, and mayhap, a number of orphan children. Brethren, what is your duty in this respect? Most assuredly to bind up the broken-hearted, to administer comfort and consolation to the bereaved ones, and last, but not least, if their circumstances should require it, to support them "in the hour of affliction and in the time of need." Remember, Brethren, it is a duty incumbent upon you as Masons, and take heed that ye discharge that duty faithfully.—*Acadian Craftsman.*

MASON AND FREEMASON.

THERE have been many ingenious theories promulgated in reference to the word "Mason;" but the true origin, unless it has come from the Hebrew, *massang*, or "Masan," cannot be found. The word must be taken in its ordinary signification of a worker in stone, and thus it indicates the origin of the Order from a society of practical artificers. We learn that Numa Pompilius (B. C. 714,) among his laws for the government of the people, instituted colleges of artisans, *collegia artificium*, whose members were originally Greeks, brought by this lawgiver to Rome for the purpose of embellishing the city over which he reigned. These associations existed in Rome in the time of the Cæsars. They were endowed with certain privileges peculiar to themselves, and held their meetings in private. They were divided into three classes, corresponding with the three degrees of Freemasonry, and admitted into their ranks as honorary members persons who were not operative Masons. They used a symbolic language drawn from the implements of Masonry, and were in possession of a secret mode of recognition. In course of time the *collegia artificium* became the repository of the rites brought to Rome from other countries, and thus the Hebrew mysteries or Temple Masonry may have been introduced when the whole empire embraced Christianity. The priests patronised the institution, and under their guidance the artisans devoted themselves to the building of churches and monasteries. In the tenth century they were established as a free guild or corporation in Lombardy. From Lombardy they advanced into all the countries where christianity, but recently established, required churches. For the erection of religious edifices they had a monopoly; they were independent of all sovereigns in whose dominions they might temporarily reside, and subject only to their own private laws. In one of the papal decrees on the subject of these artisans the pontiff declares "that these regulations have been made" after the example of Hiram, King of Tyre, when he sent artisans to King Solomon for the purpose of building the temple of Jerusalem. These travelling Masons afterwards passed into England, and raised many splendid structures. Some went to Scotland and established themselves at Kilwinning (A. D. 1140,) where they erected a stately abbey, and here was the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge to this time. In Elias Ashmole's MS. in the British Museum, we have an account of a Charter granted to the Masons by King Athelstane in 926, upon the application of his brother Prince Edwin; he says, "Accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general Lodge of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, and from the contents thereof, that assembly did form the constitutions and charges of an English Lodge." Thus, about the same period, similar guilds were instituted in Italy and in Britain; we have in some of our ancient parish churches, specimens of the skill of Anglo-Saxon architects. Presuming Ashmole's to be a true statement, it was doubtless the first formation of a guild of the Craft of Masonry; and hence the word Free, in connection with Mason, originally signified that the person so called was of the company or guild of incorporated Masons. It does not appear that the compound name came into general use until Sir Christopher Wren's time, when non-operative or Free and Accepted Masons were admitted into the Order. In the regulations made on the St. John's Day, 1663, under the Grand Mastership of the Earl of St. Albans, it is enacted, "No person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or assembly until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him."—*London Magazine.*

IMPOSTURES—ROSICRUCIANISM.

GERMANY has supplied many of these false lights, and, indeed there the perversions of Masonry have been nursed, as the perversions of the whole circle of the sciences. There is something in the German mind which makes the man the willing and ready dupe of delusion; there is a craving after what is unsubstantial, an immense industry of ill-directed labor, a constitutional tendency to perverted conclusions, which affect the German everywhere. Politicians find him the most unpractical of men, whether as governor or subject; and a very slight acquaintance discovers that great pretensions are only empty parade.* To Germany we owe craniology, phrenology, mesmerism, hydropathy, homœopathy, the grape cure, and many like systems; the metaphysics of Kant, Hegel, and Fichte; the theology of Strauss; the history of Niebular; the chronology of Bunsen, pre-Raffaelitism, pedagogism, and whatever is newest in the world of literature and art, and will least bear the test of time and truth. Sir Henry Bulwer, in his "Germany and the Germans," pithily said that "the Germans did not see deeper than other men, but only saw farther the wrong way."

Masonry was too naked in its truths to be long undealt with by the Germans; and although it was only introduced about the first quarter of the last century, it had hardly passed the half century before the German genius was exerted upon it. As, in the present century, phrenology, mesmerism, and homœopathy have occupied the German mind, so, in the age referred to, various phases of mysticism were gone through; indeed, they had hardly got through the ancestral ordeal of magic, witchcraft, alchemy, the universal medicine, and fortune-telling. It may be said that they had hardly got through this ordeal—for Rosicrucianism was an early form to which Masonry was distorted, and numbers of Masons were duped by impostors pretending to be Rosicrucians, and professing to be able to communicate the secrets of alchemy, the philosopher's stone, the universal solvent, eternal life, and the transmutations of the base metals to gold and silver; though, by the bye, while they were about it, as it was as easy to transmute lead to gold as to silver, they professed to prefer the more precious metal. Rosicrucianism, therefore, became the order of the day throughout Germany, and Rosicrucian Masons sprang up everywhere, with lodges professing to teach the highest Masonic secrets. Ghost-raising and other branches of magic were affirmed to be accomplished in these lodges; and it would be doing an injustice, perhaps, to the seventeenth century, to affirm that Germany was less grossly superstitious in the eighteenth century. Rosicrucianism could not spread beyond German bounds, it soon died in a less congenial atmosphere, the air of England or Holland was fatal to it; and the Germans themselves became sick of it when some new vagary excited their scientific aspirations. The number of Rosicrucian pretenders and founders of lodges and orders was great, and makes a history of itself.—*London Freemasons' Magazine.*

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*This savors a little too strongly of English prejudice.

HURRYING CANDIDATES THROUGH THE DEGREES.

This is an unpardonable offence to Masonry. It is a wrong to the institution and a wrong to the Brother that is introduced in such manner. It is a wrong to the institution because a manifest violation of one of its plainest and most often repeated requisitions. It cannot be done without stamping the requisition with falsehood or offering a presumptive and lame apology for its violation. No candidate can be properly advanced to a higher degree in Masonry, unless he understands well the preceding degree. He is not prepared for the reception of the one until he has a fair understanding of the other. If he is not able to comprehend and appreciate what he has received, how is it possible for him to enter with proper views and feelings upon higher mysteries, the least shadow of which has not been revealed to him? The wrong to the institution appears as a glaring absurdity when it is known that the deed places a novitiate in the position of a matured Mason.

And the wrong to the candidate appears in thrusting him through a process of mystery which it is impossible for him to apprehend and understand without study and reflection, and the time for that study and reflection is not allowed him. Curiosity impels the desire of the candidate to be hurried through the degrees, so that he may the sooner have that curiosity gratified. He is in darkness. He knows not the consequences of his haste. But his enlightened Brethren know of the process, and they know that instead of gratifying, it is their duty to suppress his curiosity. The mere gratification of his curiosity is a poor plea for a man to give for his admission into degrees, which are known and believed, by those who have received them, to be sublime. To pass a candidate through the second and third degrees of Masonry without a proper apprehension of the first, is to lead the blind into darkness, and frequently the effect is to render that darkness so visible that the light is never after seen through it.

In this, if in any part of the performance of Masonic duty, the Masonic law ought to be peremptorily obeyed. Light is what is required. Instruction is what is absolutely necessary. Let, then, the candidate be properly instructed and enlightened in the first degree before he is passed to the second, and let him well understand the first and second before he is permitted to behold the sublimity of the third. Then, indeed, will that sublimity be not obscured, but its beauty and attractions will be so presented as to make the best impression, and the satisfaction will be enjoyed of having made a better Mason than any process of machinery could produce.—*G. L. Md.*

AN ILLUSTRATIVE ANECDOTE.

At the Banquet which followed the ceremony of laying the corner stone of the new Masonic Hall in Edinburgh, last year, Sir Archibald Alison, in the course of his remarks in reply to a complimentary toast, related the following anecdote, which aptly and forcibly illustrates the practical benefit which *may* result from being a Mason, and on occasions when other considerations might be of little avail:—

"Sir Archibald Alison returned thanks. He said—'I feel that I owe the high honor of returning thanks in the name of the Provincial Deputations of Scotland to the circumstance of being the Provincial Grand Master of that city which, in the eloquent words of Lord Panmure, has been styled the third commercial city in the world, and which, I trust, may be said to be second only to this in the zeal with which it is animated in the cause of Freemasonry. I rejoice to say that I came this morning in the train from Glasgow with one thousand zealous Freemasons, and some hundreds came in another train from the towns in the vicinity. I am happy to say there is no part of the United Kingdom—I may add there is no part of the World, which takes more interest in the business of our Ancient Order than the West of Scotland, and I am certain there is not one in that great community that feels a greater zeal in the cause than myself. There is no individual, perhaps, who has so much reason to say that he is grateful to Freemasonry, for I am sure there are none who now hear me who have a family anecdote so interesting to narrate, or one which shows how much the principles of Freemasonry may surmount the animosities and the anger of war. In the American War there was a young English officer who was wounded, and had a bayonet pointed towards his breast in one of the entrenchments that he was storming in the United States. When the bayonet was at his breast, he got hold of a young American officer, to whom he gave the Freemason's grip. The American knocked up the bayonet, and saved the Englishman's life. He took him to his own home, and treated him as a brother, and for two or three months he lived in his family. That officer, thus saved by Freemasonry, afterwards returned to Scotland, where he married a lady, a relative of the family of Erskine, and the issue of that marriage was Lady Alison, my wife, and mother of two sons who have bled for their country in India.

"'While I regard the grand demonstration which took place to-day as a proof that the great cause of Freemasonry, which was flourishing when the Temple of Jerusalem was built—which has survived the tyranny of the Romans—the conquests of the Goths—and the inroads of the Saracens—is now as rife as it was when Solomon laid the foundation of the Temple of Jerusalem—I feel assured that it will be to the end of the world as permanent as the principles of the Gospel, of which it was the prototype, and of which it was the completion—namely, the principles of peace to man, and good-will to mankind.'"

ADDRESS TO THE PRINCE OF PRUSSIA.

The following address to the Prince and Princess of Prussia, was presented by the Grand Lodge of Scotland, on the occasion of their marriage, in 1858:—

"*To their Royal Highnesses the Prince Frederick-William-Nicholas-Charles of Prussia, and*

"*Her Royal Highness Victoria-Adelaide-Mary-Louisa, Princess-Royal of Great Britain and Ireland, and Princess of Prussia.*

"We, the Most Worshipful and Most Noble George, Duke of Athole, Knight of the Most Ancient Order of the Thistle, and Grand Master Mason of Scotland, the Right Worshipful John Whyte-Melville, Deputy Grand Master, the Right Honorable Lord Loughborough, Substitute Grand Master, for ourselves and the other Office-bearers and Members of the Grand Lodge of Scotland, and on the part of the whole Fraternity of Scottish Freemasons, beg leave to offer to your Royal Highnesses our sincere and hearty congratulations on your auspicious union, which we trust, under Divine Providence, will equally tend to promote your own personal happiness as well as to preserve those feelings of friendship which have so long existed between this Nation and the Kingdom of Prussia.

"It is with no ordinary feelings of fraternal regard that we are enabled to recognise your Royal Highness as a Member of our most Ancient Order, and occupying a high place in a Grand Lodge with which we are on terms of cordial and fraternal friendship, and which this union, we trust, will be the means of drawing closer in those cords of amity, good will, and attachment, which should always exist between us as Brethren and Freemasons.

"That the Great Architect of the Universe may take your Royal Highnesses under His especial care and keeping, and that you may long experience every domestic blessing and comfort, and long live in mutual felicity, and in the hearts of the Prussian as well as the British people, is, and will be, the sincere and constant prayers of the Scottish Craft.

"Given at Freemasons' Hall, in the City of Edinburgh, in full Grand Lodge assembled, this 1st day of February, 1858, and of Light 5858.

(Signed,) "Athole, *Gd. Master Mason.*
"J. Whyte-Melville, *Dep. Gd. Master.*
"Loughborough, *Sub. Gd. Master.*"

The foregoing, accompanied by a present to His Royal Highness of a quarto Copy of the Laws and Constitutions of the Grand Lodge, magnificently bound in green velvet, and richly ornamented, were presented at the Palace at Berlin, by Brother Von Herrig, Representative of the Grand Lodge of England, in the unavoidable absence of Brother Carl Von Dahlen, the Representative of the Grand Lodge of Scotland, and were most graciously received by their Royal Highnesses, —His Royal Highness expressing himself highly pleased both with the beauty, and skill displayed in the workmanship, of the volume.

POWERS OF MASONIC OFFICERS.*

Upon this subject considerable discussion has been elicited among well instructed and intelligent Masons. In some of the Grand Lodges of our country, the power of the Grand Master is considered absolute, while in one, if not more, that power is so restricted as to make the Grand Master amenable to the Grand Lodge for his acts, and renders him liable to arrest and trial at any stage of his proceedings. This discrepancy on this point is remarkable—the subject ought to be so thoroughly considered as to cause its immediate removal. The Grand Lodge is the embodiment of Supreme authority and power of its Masonic jurisdiction, and the Grand Master is the embodiment of the Supreme authority and power of the Grand Lodge in its recess. The Grand Master is therefore the Supreme authority and power of his Masonic jurisdiction, for he can cause the Grand Lodge itself to be closed at his pleasure. No legal provision has yet been made for the trial of a Grand Master. The old regulations leave the matter for future adjudication and that future has never seen fit to adjudicate in the premises. It is a clear Masonic regulation that no Master of a Lodge can be tried except by his peers. His Lodge therefore cannot try him. According to this regulation, the Grand Master cannot be tried, for his peers are not in the jurisdiction. The peers required are parties in the same office and holding the same authority. A Lodge with a bad Master, according to Masonic law, must work its way through its difficulty as best it can, and the same with the Grand Lodge. But it has never entered the Masonic idea that a Lodge or Grand Lodge should have a bad Master. Such an event is not be looked for. It cannot be anticipated. None but good men and true are accounted worthy of office. And these are generally selected.

It cannot be questioned that the powers of Grand Masters and Masters of Lodges are inherently absolute. It is none but a high handed legislation that can reach them. And such legislation Masonry does not admit. Brethren should be careful and considerate in their elevation of candidates to office. And when they act in the premises they must abide the issue, and the more patiently they do it the better. We believe but few instances have ever occurred in which Brethren have seriously regretted the election of the Brother of their choice to office. Parties and prejudices and preferences may be affected in some instances, as these may the more or the less prevail; but when the decision is made, party and prejudices and preference ought all to be set aside, and the body move as an unit, as it did before.

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*Committee on correspondence in the Grand Lodge of Maryland. We cannot fully concur in the views of the committee, though we do so in the main.

THE BIBLE.

In regard to the question whether candidates for initiation shall declare a belief in the divine authenticity of the Holy Scriptures, they say,—"we have not been disposed to require such a declaration of belief before admission,—but we do desire to record our conviction that a candidate, trained in a christian country, who discards the Holy Bible, as the Great Light in Masonry, or who is known to treat that light as if it were darkness, and to speak reproachfully of its teachings, thereby exhibits evidence of unfitness for membership, and justifies the use of the black ballot in his rejection. The truths and motives of that Great Light are appealing with increasing force to the heart of the Masonic world; and like the light of day, as the genial spring advances, are germinating vital forces, which give promise of a faithful harvest. It is an idle dream, if for any reason we suppose it possible, to cramp the spirit of devotion, or stifle the instructive tongue, by banishing all allusions to christianity in our symbols, ceremonies and instructions. They are among the established facts, and the existing and acknowledged wants of our age and our race. But the true issue is to be secured, not by mere discussions, by edicts and resolutions, but by a practical recognition by all Masons, in their life and conversation, in their relations with each other and the world around them, of the Wisdom, Strength and Beauty of that Volume which comes to us with words of cheer and encouragement when first we behold Masonic Light."—*Rep. Cor. G. L. Me.*

THE WORK OF MASONRY.

Conspicuous among the agencies that have been discovered and made to operate for the alleviation of human distress and the elevation of man's moral and social condition, is the institution of Freemasonry. Recognizing none of the distinction of rank, birth or fortune; forgetting the shades of difference in sectarian and political belief, it looks upon man and his misfortunes as the common object of common and undivided effort. Led and inspired by charity, it has nobly entered the contest against the ills of life; and though a thousand foes surround and oppose, it will not bate a jot of heart or hope, but cherishing noble longings for the strife, it will still bear up and steer onward. Mailed in virtue, it walks through the great city against scorn, and pain, and death; sustained by faith, it flies over the desert, amid pestilence, to give a cup of cold water, or swims across the ocean, braving darkness and storm, to rescue the shipwrecked, drowning mariner—an angel of mercy, hovering over the homes of the sorrowful, and gently fanning with her celestial wing, the fevered brow of suffering humanity.—*Holbrook.*

A FRAGMENT.

In view of the death of so good a man and Mason, the Grand Master thus calls to solemn reflection. Thus it is, my Brethren, in the midst of life, we are in death, and we know not what hour *we* may be summoned hence by death. What would be *our* report my Brethren, were *we* summoned hence *to-day*, to render *our* final *account*? Have we lived up to the true principles of Masonry? Have we exercised a spirit of Brotherly love towards each other and every member of our Lodge, or have we suffered jealousy and envy to usurp the place of that heaven-born attribute and the first great tenet of our Order? Have we endeavored to regulate our conduct by the Divine attribute, Truth, the foundation of every virtue? Have hypocrisy and deceit been unknown among us? Have we regarded the volume of the Sacred Law as *the* Great Light of our profession—considered it as the unerring standard of truth and justice, and regulated our lives by the precepts it contains? In short, has Temperance chastened, Fortitude supported, Prudence directed and Justice been the guide of all our actions?

Let us ponder well the above questions, and each one answer them in the silent recesses of his own heart.

Obituary.

Brother SAMUEL FLINN.

Whereas, it hath pleased the Divine Grand Master of the Universe to remove from the labors of this life our beloved Brother, Past Master Samuel Flinn, one of the constitutive members of this Lodge—thereby severing the tie which bound us together here on earth—therefore

Resolved, That we remember with gratitude the faithful services of our late Brother in behalf of Mount Tom Lodge—his steady adherence to the ancient rite and usages of the Order, and the fidelity with which all his Masonic duties were performed.

Resolved, That bowing submissively to the decree of an All-wise Providence, we sincerely and deeply deplore his loss as a warm-hearted friend and a faithful Brother, and desire that it may so help to influence our hearts and our lives, that we may be incited to the more faithful discharge of every duty devolving upon us as men and Masons.

Resolved, That we tender to the family of our deceased Brother deep and sincere sympathy, imploring for them the care of our Heavenly Father, who is the husband of the widow, and the father of the fatherless, and who will not forsake those who put their trust in Him.

Resolved, That as a token of respect for our departed Brother, the jewels of this Lodge be draped in mourning for thirty days.

Resolved, That a copy of these resolutions be sent to the family of our late Brother—that they be entered at large upon the records, and that a copy be offered to Freemasons' Magazine for publication.

(Signed,) W. B. C. Pearsons,
Henry Wheeler,
E. B. Wheeler, } *Committee.*

A true copy,
Attest—J. E. Morrill, *Sec. Mount Tom Lodge.*

Holyoke, Mass., March 10th, 1859.

The above resolutions were unanimously passed. J. E. Morrill, *Sec.*

MASONIC CHIT CHAT.

Caution.—In order that our Brethren may be on their guard against the frauds of impostors residing in the city of New York, and claiming the right to confer the degrees of the Scottish rite, we give the following list of all the lawful Bodies of that rite, in that city :—

Sublime Grand Lodge of Perfection, of which Ill. Bro. C. T. McClenechan, 32d, is the Thrice Puisant G. M.

Sublime Grand Lodge of Perfection, of which Ill. Bro. Andres Cassard, 33d, is the Thrice Puisant G. M.

Grand Council of Princes of Jerusalem, No 1, of which Ill. Bro. McClenechan, is the Most Equitable Sov. Prince G. M.

Grand Council of Princes of Jerusalem, of which Ill Bro. Cassard, is the Most Equitable Prince G. M.

Sov. Chapter Rose Croix, Zeal and Constancy, No. 1, of which Ill. Bro. Chas. S. Westcott, 32d, is the Most Wise.

Sov. Chapter Rose Croix, La Fraternidad, of which Ill Bro. Cassard, is the Most Wise.

Cosmopolitan Sov. Grand Consistory of Valiant and Sublime Princes and Commandery of the Royal Secret, 32d Degree for the city of New York, of which Most Ill. Bro. Giles Fonda Yates, 33d, is the Illustrious Commander-in-Chief.

"These are the only legal Bodies in the city of New York, working under the authority of the Supreme Grand Council of Sov. Grand Inspectors General for the Northern Masonic Jurisdiction of the United States, sitting now at Boston, Mass., and any other Body or Bodies claiming to have any right or authority over the above said Degrees of the Ancient and Accepted Rite, from the 4th up to the 32d Degree, are spurious and irregular, and we advise the Brethren not to mix nor have anything to do with them and not allow themselves to be imposed upon, or duped by any impostor, who may pretend to possess any right over them, and much less to confer them in his individual capacity."—*Philad. Mirror and Keystone.*

☞The Supreme Council 33d for the Northern Jurisdiction, will hold its Annual Session at Nassau Hall, on the 24th instant, at 11 o'clock, A. M. The Sovereign Grand Consistory S. P. R. S. 32d will be opened same day at 2 o'clock P. M.

☞24th **June.**—We learn that the approaching anniversary of the Nativity of St. John the Baptist, will be celebrated under the auspices of Middlesex Lodge, at Framingham,—and for the information of Brethren not acquainted with the location, we will add—about twenty miles from Boston, by the Worcester Railroad. The Lodges and other Masonic Bodies generally, in the State, will be invited to attend. The escort duty, we understand, will be done by the Boston Encampment. The point selected is one of the most favorable for the purpose, and the probability is that there will be a very large assemblage of the Brethren.

☞The De Molay Encampment of Knights Templars of this city have made arrangements to visit Richmond, Va. The Encampment will leave here on Friday, May 13, via Providence, New York, and Washington, and reach Richmond on the 16th, when they will be the guests of Richmond Commandery of Knights Templars, No. 2. The De Molays have engaged Gilmore's Band to accompany them on this excursion.

St. John's Encampment of Knights Templars, of Providence, R. I, will also visit Richmond at the same time.

☞The funeral of Brother, the Hon. A. V. **Brown**, late Post Master General, took place at Nashville, Ten., on the 4th March last. His remains were interred with Masonic and military honors. The Masonic ceremonies performed by R. W. Chas. A. Fuller, P. G. M., and present Grand Secretary of the Grand Lodge of Tennessee. The attendance was large and imposing.

☞The Grand Lodge of Scotland has declined to acknowledge the body calling itself the Grand Lodge of Turkey, at Smyrnia, the same being "an unauthorized and self-appointed Grand Lodge." It also disowns the Lodge "Concordia Universel," in the Valley of Callas, and likewise the Lodge "Estrella Polar," at Lima—both having been expelled by the Grand Lodge of Peru.

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NOTES OF TRAVEL.

It was not an uninteresting incident in our rambles in Scotland, that we should have eaten our first breakfast in Edinburgh, in a Masonic Lodge-room! Arriving late in the evening from the highlands, and knowing the landlord to be a Brother of the Craft, we proceeded at once to the Turf Hotel, and engaged rooms, without stopping to examine the exterior attractions of the building, or looking very particularly after those little internal arrangements, on which the comfort of the traveller so much depends,—feeling assured that however deficient the establishment might prove in either of these respects, we should find in the landlord an agreeable host.

The holding of Lodges in taverns is a very common thing in Europe. We met with them in public houses in various parts of England, Wales, Scotland, and Ireland. The practice has its objections, and is probably frequently adopted from necessity, rather than from choice,—convenient halls not being obtainable in private buildings, and the means of the Lodges in most cases being inadequate to the erection of edifices specially designed for their accommodation. We are gratified to know, however, that within the past two or three years there has been a great improvement in this respect, and that in several of the interior towns of England, halls have been erected, or fitted up in private buildings, exclusively for Lodge purposes.* The practice is also one of considerable antiquity, and will not probably soon, if ever, be entirely done away with. "After the rebellion in 1716," says the history, "the few Lodges in London, finding their Grand Master not able any more to attend them, thought fit to cement under a Grand Master of their own choice, as the centre of union and harmony. The Lodges that met were then held at the *Goose and Grid-Iron* (tavern) in St. Paul's Church-yard; the *Crown* in Parker's Lane, near Drury-Lane; the *Apple-Tree* tavern in Charles-street, Covent-Garden; and the *Rummer and Grapes* tavern in Channel-Row, Westminster." The four Lodges here named are the oldest in London of which we have any satisfactory record; and it is to them that we are indebted for the reorganization of the Fraternity in the beginning of the last century, and for our present plan of government, our general laws, and system of operations. They all held their meetings in taverns; but whether from necessity, arising from the impossibility of finding private halls suitable for their purposes, or from motives of economy—which perhaps was with them but another word for necessity—it is now impossible to say. But such was the practice of our Brethren nearly two centuries ago, and it still prevails, not only throughout Great Britain, and to some extent on the Continent, but in our own country; and it will probably continue to prevail, in a greater or less degree, for a long time to come; and for the reason, that in sparsely settled regions of country, accommodations can be had at public houses on more favorable terms, and frequently when they can be had nowhere else, on any terms within the ability of the Brethren desiring them.

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*Many zealous professional architects take part in these labors, and they have contributed plans of halls, Lodge-rooms, furniture, and fittings. Among other subjects which have attracted the attention of these officers have been more particularly the furniture and

To return to our breakfast room. The morning after our arrival, on being summoned to breakfast, (which was a private one,) we were politely ushered by the courteous landlord into a very pleasant parlor, which, not a little to our surprise, we found to be furnished with much of the paraphernalia of a Lodge-room; and on inquiry, were told that it was the usual place of meeting of the "Celtic Lodge of Edinboro' and Leith." Of course the "fitting up" was of the most primitive and simple kind. It was not however without interest. In the "East" end of the room was a large Oak Chair, richly carved, and covered with damask plush. A silver plate affixed to the front of the seat, bears the following inscription:—"This Masonic Chair, which belonged to His Royal Highness the Duke of Sussex, M. W. Grand Master Mason of England, Earl of Inverness in Scotland, and Baron of Arklow in Ireland, was purchased at the sale of His Royal Highness' Effects, and was presented to the Lodge Celtic of Edinboro' and Leith, No. 291, by Brother Samuel Macartney Caldwell, of Queen Victoria Lodge, No. 4, Dublin, and of the 32d degree of the Ancient Scottish rite, 2d May, 1851." Over the Chair hangs the Diploma of Brother Murray, (the landlord,) as a Master Mason. On the right, or on the North side of the room, is a fine lithographic likeness of the Duke of Athole, the present accomplished and active Grand Master Mason of Scotland, an office which he fills to the great acceptance of his Brethren and with equal honor to the Craft and himself. Next to this is a very spirited Scriptural painting representing King Solomon sitting in judgment between the two women contending for the child. Next comes the Diploma of Brother Murray as a member of Edinburgh Royal Arch Chapter. On the opposite, or South side of the room, hangs a very fine lithographic representation of the Inauguration of Burns as Poet Laureate of the Lodge Canongate-Kilwinning, Edinburgh, in 1789, giving very striking and accurate likenesses of the Brethren who were present on that interesting occasion; among whom we noticed Lords Elcho, Torphichen, Kenmure, the Earls of Eglinton, Glencairn, Buchan, the Hon. Henry Erskine, and other distinguished public men and Masons. Next to this hangs a copy of the Inscription placed under the corner-stone of the Scott Monument in Edinburgh, which stone was laid in honor of the illustrious Brother to whose memory the structure has been erected, by the Grand Lodge of Scotland, in 1840; and by the side of this hangs a fine lithographic view of the Monument, as completed.

Such was our breakfast room the first morning after our arrival in Edinburgh, and this room we continued to occupy during the whole of our stay in the city.

Edinburgh is one of the most beautiful, and in many respects, one of the most interesting cities in Great Britain. The old town is situated on a high hill, and is connected with the new, or lower town, by handsome bridges, thrown over a deep ravine. The houses, particularly those about the Canon-Gate street, are of immense height, being from six to twelve, and in one or two instances, we were told, fourteen stories high, in the rear. How the upper rooms are ever reached in season to go to bed is a mystery! But notwithstanding this objection—which, to a "weary pilgrim," might be a very serious one—there are few cities in Europe, of its size and population, which can boast of so many fine public buildings, stately monuments, and educational and scientific institutions. It is called the Athens of the British empire, and not altogether without reason.

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fittings, in which many improved and appropriate designs have been introduced. It is known that many of the Masonic Halls are in the Classical or Italian styles, as is, too, the Grand Lodge Hall at Edinburgh, just opened; but there is a growing disposition to keep up the mediæval styles. The practice of giving architectural lectures to Freemasons is still maintained, but there is not so much activity in this respect. There is, however, always to be recognised such a participation in architectural pursuits as must at all times exercise a considerable influence on architecture, and particularly at this period.—*Building News, London.*

The day following our arrival we called at the office of the Grand Secretary, but found to our regret that Brother Laurie was out of the city. We however were politely received by the Grand Clerk, who afforded us a long-desired opportunity to examine the records of the Grand Lodge, with reference to the early establishment of Masonry in Massachusetts, under the Scotch authority.

In the afternoon we visited the Masonic Hall, and were shown a part of the original regalia of the Grand Lodge, as an independent *elective* body. From about the year A. D. 1600 to 1736, the office of Grand Master Mason of Scotland was vested in the Earls of St. Clair of Rosslyn, as an hereditary right. But in the last named year, William St. Clair, "the last Rosslyn," being under the necessity of alienating his estate, and having no children, was anxious that the office of Grand Master should not become vacant by death. He accordingly assembled together the Lodges in and about Edinburgh, and having represented to them the advantage that would accrue to the Order by having a nobleman or gentleman *of their own choice* as Grand Master, he, at the same time, intimated his intention of resigning into the hands of the Brethren every title to that office which he then possessed, or which his successors might claim, either under the grants of the Scottish kings, or from the kindness of the Fraternity. Circular letters were accordingly dispatched in the name of "the four old Lodges in and about Edinburgh, to all the Lodges in Scotland, inviting them to appear in the metropolis, either personally or by proxies, on the next St. Andrew's day, to concur in *the election of a Grand Master for Scotland.*" Thirtytwo Lodges assembled in Edinburgh on the day fixed, namely, Nov. 30, 1736. The Deed of Resignation from William St. Clair was read and accepted, and the Grand Lodge thus became an independent organization. The first use the Brethren made of their newly acquired power, was, by a unanimous voice, to constitute him Grand Master who had so nobly resigned into their hands his hereditary authority. In commemoration of this interesting event the Grand Lodge furnished itself with new regalia, a part of which it still retains in its possession, and was exhibited to us as an interesting reminiscence.

We also saw at the hall a tolerably well executed painting of the officers and members of the Grand Conclave of the Order of Knights Templars, as it at present exists in Scotland, with the Duke of Athole at its head. The dress, as shown in the picture, (which is about eight by twelve feet,) is like that worn by the Templars in the time of their existence as a military body, and differs from that worn by the Order in this country.

An attempt was sometime since made by the Grand Conclave to separate the Order from its connection with Freemasonry, and thus throw the Encampments open to the admission of other than members of the Fraternity; or, in other words, to abolish the rule requiring initiation into Freemasonry as a prerequisite for admission into the Order of Knights Templars. This movement, however, met with so much opposition that it has, we believe, recently been abandoned, and the Order is again established on its Masonic basis.

We were told that the Lodges in Edinburgh were in a very flourishing condition, and much regretted that we could not remain until the next day, and attend a meeting and Masonic dinner, by Celtic Lodge, to which we were politely invited. But we were getting impatient and anxious to reach London for our letters.

PRESENTATION.

Somerville, May 12th 1859.

R. W. BRO. MOORE—As you take pleasure in recording any little event which evinces a true Masonic feeling, and in which our beautiful principles of brotherly love and affection are manifested, I send you an account of a one which took place at the Howard Theatre, in Boston, on the evening of the sixth inst. The occasion was the benefit of Brother Joseph Proctor, previous to his departure for Europe. Bro. Proctor is well known and appreciated as an artist in his profession, and by his upright and exemplary character in private life, has won the esteem and regard of his fellow-citizens, who availed themselves of this opportunity to publicly express their approbation by presenting to him a very beautiful and costly silver Pitcher,—and to Mrs. Proctor, whom they also highly esteem, a valuable Bracelet.

John Abbot Lodge, of Somerville, of which Brother Proctor is a worthy member, was very fully represented on this occasion; and on the presentation of the Pitcher, to which they had individually contributed, they presented him with a very beautiful Bouquet, to which was attached the following lines, written by W. Brother JOHN K. HALL, Master of the Lodge:—

TO BROTHER JOSEPH PROCTOR:

Though you to foreign lands will hie,
  Pursuing fortune's slidd'ry ba',
Your Brethren of the mystic tie
  Will mind you still tho' far awa'.

And as we meet in that loved spot,
  Where we so oft have met before,
Thy memory ne'er will be forgot,
  But cherish'd still tho' far awa'.

These flowers will fade, whose tints now please;
  But yet the heart shall hold in store

Their fragrance, which the passing breeze,
Shall waft to thee, when far awa'

And when in some far clime you roam,
Let mem'ry from her sacred store,
Bring thoughts of those you 've left at home,
And of your Lodge that 's far awa'.

COLONEL JOHN BOYLE.

BIOGRAPHICAL SKETCH OF THE FIRST DISTRICT DEPUTY GRAND MASTER OF THE FIRST DISTRICT IN MASSACHUSETTS.

Colonel John Boyle was born in Marblehead, on the 6th of March, 1746. He came to Boston to reside at an early age, and for several years kept a bookstore and printing office in Marlborough street, now a part of Washington street. In 1788, he was commissioned by Governor Hancock as one of his aides-de-camp, which relation to his Excellency he sustained to the time of the death of the latter, which occurred in 1793. In the early part of the present century, he held the office of assessor of the town of Boston. He relinquished business in 1815, and died on the 18th of November, 1819, aged 73 years.

He always took a deep interest in the Masonic institution, and contributed by his services and character to its prosperity and honor. He was Junior Grand Steward in 1795 and 1796; Junior Grand Deacon in 1797; Senior Grand Deacon in 1798; Junior Grand Warden in 1799; Senior Grand Warden in 1800, 1801 and 1802; and D. D. Grand Master of the first district in 1802, 1803, 1804, 1805 and 1806, he having received his first appointment to this office, probably, at the close of the year 1802. He was a highly respected citizen and most estimable man.

PROFANITY.

Profanity cannot be allowed with any sort of propriety in the Masonic temple. Such language can have no place among the mysteries of the sanctuary, and it is highly improper and censurable in the Master Mason to use it inside the sacred enclosure, or elsewhere. Profanity in the Lodge would demand the enforcement of discipline. It can no more be tolerated there than it can in the place of God's worship. It can be indulged nowhere by the true-hearted Mason. It is an ugly disfigurement of the Masonic character, and ought to be carefully and studiously avoided by the man that is honored with the title. It is no valid excuse that profane words are generally those of thoughtless utterance. Profanity is wickedness, and its taint should never soil the speech of the man that frequents the mystic halls of Masonry.—*Rep. G. L. of Md.*

THE EFFECT OF RESTORATION.

Two very able opposing reports were submitted at the late annual communication of the Grand Lodge of Mississippi, on the question whether the restoration of a suspended or expelled Brother by the Grand Lodge, restores him to membership in the Lodge from which he has been expelled. We have not room for both reports, and therefore give the shortest, as being more in accordance with what we believe to be the correct and only safe and conservative practice. We should however be happy to lay both reports before our readers had we the necessary space at our disposal, and may at a more convenient time give the whole, or so much of the majority report as will enable the reader to understand its argument. Both reports were laid upon the table until the next annual communication:—

To the M. W. Grand Lodge of the State of Mississippi:

In the Constitution of the Grand Lodge the following clause is to be found:—"Art. 5, Sec. 1. Whenever this Grand Lodge shall reverse or abrogate the decision of a Subordinate Lodge, expelling or suspending a Brother, and shall restore said Brother to the benefits and privileges of Masonry, nevertheless, he shall not thereby be restored to Membership, within the body from which he has been expelled or suspended, without the consent of the Subordinate Lodge."

At the last Grand Annual Communication, the following amendment was proposed:—"Amend Sec. 1, of Art. 5, of the Constitution, by striking out the entire section and substituting the following, viz:—'Whenever this Grand Lodge shall abrogate or reverse the decision of a Subordinate Lodge, expelling or suspending a Brother, and shall restore said Brother to the benefits and privileges of Masonry, he shall thereby be restored to Membership within the body from which he had been expelled or suspended,'" which said amendment was referred to a Committee, with instructions to report thereon at the next Annual Communication.

In order to occupy all the ground relating to the subject, it is presumed to be the duty of the Committee to inquire into and ascertain the effect which a sentence of suspension or expulsion, passed by a Subordinate Lodge, has on the membership of a Brother. Whether it merely places his membership in abeyance, subject to the action of the Grand Lodge? or whether the sentence itself operates as an exclusion from membership? If the first, whether the reversal of the sentence by the Grand Lodge reinstates the Brother in his membership, without any action on the part of the Subordinate Lodge? If the last, whether the Grand Lodge has the right and power to restore him to Lodge membership? and, if the Grand Lodge possesses that power, whether it is expedient that it should be exercised and enforced? It may be proper here to define the terms Suspension and Expulsion, according to the Masonic acceptation.

In some jurisdictions there are two kinds of suspension, definite and indefinite. Definite suspension deprives the Brother of all rights and benefits of Masonry during the term of the sentence. In this case, his Masonic rights, both of a general and special character, are held in abeyance for a limited and specified time, and at the expiration of the term of the sentence he is restored to, and reinstated in, full possession of all his rights by the same resolution which placed his rights in abeyance, without a petition and vote of the Lodge, that being a condition fully implied by the terms of the sentence. In this jurisdiction definite suspension has been abolished. Then "what," says the Acacia,[*] "is the difference between an expulsion and an indefinite suspension? Except in name, according to the present practice, none. An individual expelled or suspended is equally deprived of all his rights and privileges as a Mason. If either, he may be restored to all his rights and privileges by his Lodge. For like acts one Lodge may expel and another suspend. In either case the expelled or suspended must alike petition, or a motion must be made in their behalf, for reinstatement, and a unanimous vote is necessary. In some jurisdictions, however, we believe that there may be some variation here, and a two-thirds or a majority vote may be required only, in cases of suspension. If so, *this* is the *only* difference."

When the language of the sentence was, as formerly, "*forever* expelled from all the rights," &c., there existed a distinction between the sentences. That of suspension implied a possibility of a return to the Masonic fold, for good cause, at the option of the Lodge, while that of expulsion closed the door of Masonry forever against the offender, whatever might be his atonement. But, as the same consequences will result to those who persist or continue in their unworthiness, under the sentence as at present framed, the word "forever" has, by general consent and usage, been excluded from the sentence; therefore the effect of the two sentences on the rights of the convicted is *precisely the same*, which must be borne in mind in order fully to comprehend the justness of the conclusions drawn by the undersigned.

In order to arrive at a just conclusion on this subject, we will endeavor to show the effect which a sentence of expulsion or suspension, passed by a Subordinate Lodge, has on rights and privileges of a special, as well as a general character. We have the authority of the Old Charges to sustain us in the assertion, that a Lodge partakes of a two-fold character. It may be either general or particular. "It is general when acting as the agent of the Fraternity and in the discharge of the general duties prescribed by its Charter. It is particular in the admission and government of its own members, and in the regulation of its local concerns."[†] Acting in its general character as agent of the Fraternity, the Lodge tries an offending Brother, finds him guilty of the charges and passes sentence of suspension or expulsion on him, thereby declaring him to be unworthy to enjoy the benefits of Masonry, and that sentence, recommending that he should be expelled and cut off from all the benefits of Masonry, is referred to the Grand Lodge for confirmation, because the offence affecting the character of the Institution at large, is a subject over which the Grand Lodge very properly exercises control, as the agent, within its particular jurisdiction, of the *whole* Fraternity.

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[*] Vol. 2, p. 49.

[†] Freemasons' Mag., Vol. 5, p. 328.

By the same sentence the Lodge, acting in its particular character, (in the government of its members,) declares the Brother unworthy to remain a member of that Lodge, and good authority will show that he is thereby excluded, dismissed and cut off from all the rights and benefits which he enjoyed by virtue of his connection with that Lodge. His membership was a local matter, over which the Lodge possessed the entire control; therefore that part of the sentence takes effect from the passage thereof and is not referred to the Grand Lodge, and does not require its sanction to render it valid. The Lodge has said, by that sentence, that he shall no longer be a member of that Lodge, and no power can gainsay it. It is only in relation to the act in the premises, as agent of the Fraternity in passing a sentence, which, if confirmed by the Grand Lodge, would deprive him of all and every of his general rights and privileges as a Mason, that the sanction or approval of the Grand Lodge is necessary or required, and it is that portion of the sentence alone, that the Grand Lodge can set aside. His general rights only are in abeyance during the pendency of the appeal. If the sentence is confirmed, he is then, by the Grand Lodge, cut off from his *general* rights and is an expelled or suspended Mason. But he was, by the Subordinate Lodge, cut off from the *special* privileges conferred on him by that Lodge, dating from the passage of the sentence, and he could not be restored to membership by any action of the Grand Lodge, independent of the Subordinate Lodge, unless such power was delegated specially to it by the Subordinate Lodges. If the Grand Lodge abrogate or set aside the sentence of the Subordinate Lodge, he then retains his *general* privileges and *general* relation to the Fraternity, and stands on the broad platform of the Institution an unaffiliated Mason. The first portion of the inquiry is absorbed by the decision of the second. In deciding that the sentence of the Subordinate Lodge excludes the Brother and severs his membership from the Subordinate Lodge, *from the date of the passage* of said sentence, the undersigned are sustained by the decision and usage of the Grand Lodges in this country, not excepting that of South Carolina, and the opinions of the following distinguished Masonic umpires:—Bros. Tannehill, C. W. Moore, Mackey, C. Moore, Mitchell and Lawrence.

The Grand Lodges alluded to, and the above mentioned Brethren, after deciding, virtually, that the member is expelled from the Lodge from the date of the passage of the sentence by the Subordinate Lodge, deny the right or power of the Grand Lodge to reinstate or restore the Brother to membership in the Lodge, with the single exception of Bro. Mackey, and he admits that *such* is the *general opinion* in this country, and that *it has become law* by Usage.

To show that Bro. Mackey is properly classed with the above evidence on exclusion from membership, we refer to a sentence contained on pages 352–3 of Principles of Masonic Law, namely:—"My own opinion, in contradiction to this, is, that when a G. Lodge restores an expelled Mason, on the ground that the punishment of expulsion from the rights and privileges of Masonry was too severe and disproportioned to the offence, it may or may not restore him to membership in his Lodge. It might, for instance, *refuse to restore his membership* on the ground *that exclusion from his Lodge* is an appropriate punishment."

This course has been pursued by the Grand Lodge of South Carolina, as we find in the Report on Foreign Correspondence for 1854, the following:—"In several cases of restoration which have been decreed of late years by this Grand Lodge, an especial clause has been inserted restricting the restoration to the rights and privileges of the Order, but *not to membership.*" Here it is admitted by Bro. Mackey and the Grand Lodge of South Carolina, that the Brother was excluded from the Lodge, and unless he is restored by the Grand Lodge, he *remains* excluded or unaffiliated. It is here asserted that he is not a member. Then how and when was he excluded from membership? certainly not by the Grand Lodge, for that abrogated the sentence of the Subordinate Lodge, which action, according to their doctrine, would have left him in full membership in the Lodge as before the sentence was passed. Evidently, then, he was excluded by the *sentence* of the Subordinate Lodge, taking effect from the *date of its passage.* Abundant other evidence might be adduced to establish that the sentence of the Subordinate Lodge dissolves the connection between the Lodge and the offending Brother, but this, it is presumed, will suffice. He is, then, at the time the appeal is under consideration, *not* a member of the Subordinate Lodge. In what manner and by what body is he to be admitted to membership? Does the Grand Lodge possess the power of admitting members in Subordinate Lodges? Or is that right vested in and reserved by the Subordinate Lodges? Let us see.

The powers and rights of Subordinate Lodges are so clearly defined and expressed by Bro. Mackey, in the Principles of Masonic Law, that the undersigned have adopted that portion which is relative to this question and embodied it in this Report. Chap. III., p. 98.

> "In respect to the powers and privileges possessed by a Lodge working under a warrant of Constitution, we may say, as a general principle, that whatever it does possess is inherent in it ; nothing has been delegated by either the Grand Master or Grand Lodge—but that all its rights and powers are derived originally from the Ancient Regulations, made before the existence of Grand Lodges, and that what it does not possess are the powers which were conceded by its predecessors to the Grand Lodge. This is evident from the history of warrants of Constitution, the authority under which Subordinate Lodges act. The practice of applying by petition to the Grand Master or Grand Lodge, for a warrant to meet as a regular Lodge, commenced in the year 1718. Previous to that time, Freemasons were empowered by inherent privileges, vested, from time immemorial, in the whole Fraternity, to meet as occasion might require, under the direction of some able architect ; and the proceedings of these meetings, being approved by a majority of the Brethren convened at another Lodge in the same district, were deemed constitutional. But in 1718, a year after the formation of the Grand Lodge of England, this power of meeting *ad libitum* was resigned into the hands of that body, and it was then agreed that no Lodge should thereafter meet, unless authorized so to do by a warrant from the Grand Master, and with the consent of the Grand Lodge. But as a memorial that this abandonment of the ancient right was entirely voluntary, it was at the same time resolved that this inherent privilege should continue to be enjoyed by the four old Lodges who formed the Grand Lodge. And, still more effectually to secure the reserved rights of the Lodges, it was also solemnly determined, that while the Grand Lodge possesses the inherent right of making new regulations for the good of the Fraternity, provided that the *old landmarks be carefully preserved*, yet, that these regulations, to be of force, must be proposed and agreed to at the third Quarterly Communication preceding the annual grand feast, and submitted to the perusal of all the Brethren, in writing, even of the youngest entered apprentice ; 'the approbation and consent of the majority of all the Brethren present being absolutely necessary, to make the same binding and obligatory.'
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> "The corollary from all this is clear. All the rights, powers and privileges, not conceded by express enactment of the Fraternity to the Grand Lodge, have been reserved to themselves. Subordinate Lodges are the assemblies of the Craft in their primary capacity, and the Grand Lodge is the supreme Masonic tribunal, only *because* it consists of and is constituted by a representation of these primary assemblies, and therefore as every act of the Grand Lodge is an act of the whole Fraternity thus represented, each new regulation that may be made is not an assumption of authority on the part of the Grand Lodge, but a new concession on the part of the Subordinate Lodges. This doctrine of the *reserved rights* of the Lodges is very important, and should never be forgotten, because it affords much aid in the decision of many obscure points of Masonic jurisprudence. The rule is, that any doubtful power exists and is inherent in the Subordinate Lodges, unless there is an express regulation conferring it on the Grand Lodge. With this preliminary view we may proceed to investigate the nature and extent of these reserved powers of the Subordinate Lodges.
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> "A Lodge has the right of selecting its own members, with which the Grand Lodge cannot interfere. This is a right which the Lodges have expressly reserved to themselves, and the stipulation is inserted in the General Regulations in the following words :
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> "'No man can be entered a Brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of that Lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent in their own prudent way, either virtually or in form, but in unanimity. Nor is this inherent privilege subject to a dispensation, because the members of a particular Lodge are the best judges of it, and because, if a turbulent member should be imposed upon them, it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the Lodge, which ought to be avoided by all the true and faithful.'"

Here the right of selecting its own members is guaranteed to the Subordinate Lodges and is declared to be inherent in them, and cannot be set aside, dispensed with, nor exercised by any other body or authority. As the Brother is excluded from membership by the sentence of the Subordinate Lodge, and at that time is not a member, he occupies precisely the same relation to the Lodge as an unaffiliated Mason, consequently his admission would be the admission of a new member, the right of determining which belongs to and is inherent in the Subordinate Lodge and cannot be interfered with by the Grand Lodge, or any other Masonic body or authority.

It is only necessary, then, to decide whether the power to restore to membership has been specially delegated to the G. Lodge by the Subordinate Lodges, in order to determine whether or not she possesses it. The undersigned feel justified in asserting that it *has not.* The clause in the Constitution which is proposed to be stricken out, is not a restriction on the G. Lodge in the exercise of any power *possessed* by it, but is merely a construction of a rule which in addition to the support of the old Regulations, has become *law by usage*, by asserting that the control over membership belongs to, and is vested, *inherently*, in the Subordinate Lodges, and that the Grand Lodge has no power to interfere with the action of the Subordinate Lodges in exercising that control. It does not say that the Grand Lodge *shall not* restore to membership, as that would be placing a restriction on an implied power, but it *asserts*, positively, that if the Grand Lodge does restore to *Masonry*, that act does not restore to membership. Why? Because the Grand Lodge has no such power.

To be Continued.]

ODE TO MASONRY.

The mighty conquerors who aspire to fame,
And who by wide-spread ruin raise a name,
Who glory in the battles which they gain,
And ride, exulting, o'er the ensanguin'd plain—
Such men as these my heart can ne'er approve,
Terror they cause, but cannot win my love;
These, by eternal justice, were designed
For righteous ends, the scourges of mankind.
My heart delights in those—the truly wise,
Who, men to make most happy, civilize;
The band illustrious, the benignant few,
Who teach the boist'rous passions to subdue;
Instruct mankind in ev'ry gen'rous art,
And, by example, humanize the heart;
Who, like the sun, their blessings widely spread,
Who comfort give to grief—to hunger bread;
Whose minds, contracted by no narrow plan,
Own as a Brother ev'ry virtuous man;
Who science and morality improve,
And to all climes diffuse fraternal love;
These only heroes in my eyes appear,
And such I more than honor—I revere.
To form such heroes Masonry was given;
Most gracious gift of ever-bounteous heav'n!
And O! what pleasure now expands my mind,
To see around the friends of human kind;
My Brethren—sons of Mercy—who bestow,
With lib'ral hand, the balm for mortals' woe—
Who, unconfined, benevolence impart,
Dilate the narrow soul, and amend the heart.
Go on, ye wise philanthropists! pursue
The certain path which leads to honor true;
Still live as ye are taught, that men may see
What human nature can and ought to be;
Then Masonry, the source of truth and peace—
Will spread its influence far, and far increase;
Unfading glory deck the Mason's name,
Whilst, built on virtue, stands his spotless fame.

VISIT OF THE DE MOLAY ENCAMPMENT TO VIRGINIA.

This fine body of Knights Templars left Boston on the 13th ultimo, under the command of Sir William Parkman, *en route* for Richmond, Virginia, to which city they had been politely invited by Richmond Encampment, No. 2, whose visit to Boston, and their knightly reception by the De Molays, in June last, are doubtless still fresh in the memory of our readers. The party consisted of seventyeight Knights (including Drs. Lewis, G. M., and Flint, P. G. M., of the Grand Encampment, and twelve who were not members of the body,)—Gilmore's celebrated Brass Band, in their new and showy uniform, twentytwo pieces; fifteen ladies, accompanying their husbands; and two reporters for the Boston press,—making one hundred and seventeen in all. The De Molays assembled, on the day of departure, at Nassau Hall, in citizen's dress, with a neat fatigue cap, and marched thence to the depot,—whence they were speeded on their way with the parting blessings of a numerous assemblage of Brethren and friends. At Providence they were joined by the St. John's Encampment of that city, under the command of Sir W. C. Barker, and consisting of sixtyfive members, and a Band of some twenty pieces. Thence the two bodies proceeded together, via Stonington, to New York, Philadelphia, Baltimore and Washington, arriving at the latter city at about 6 o'clock, P. M., where they were received by the Washington Encampment, under the command of Sir B. B. French, and escorted to their quarters at the National Hotel.

At about half past 9 o'clock in the evening, (says the reporter of the Boston Journal, who accompanies the expedition, and to whose excellent reports we are indebted for most of the details here given,) "*some* of the members of the *St. John's Encampment* took the American Band and proceeded to the White House for the purpose of serenading the President, with the hope of hearing a word or two from him in response. It was a kind of impromptu affair—a more formal visit being designed by the Encampments in regalia on their return from Richmond.* The band stationed under the portico, played several tunes, when loud calls were made for the President, (who had retired,) and as he appeared at the window, nine cheers were given for him. As soon as the earnest greetings had ceased, he spoke as follows:—

I thank you, gentlemen, for this token of your regard for me. Your music has been most excellent; but I consider that as nothing when compared with this manifestation of the good will and kindness of my fellow-citizens. (Good.) I am glad that you, the citizens of New England, are about to meet your fellow-citizens of Virginia. (Good.) I am always glad when the citizens of the North visit the citizens of the South; and on the other hand when the citizens of the South visit the citizens of the North; for I believe that these friendly interchanges of social visits can be only productive of good. (Applause.) It is the best way to remove any mutual prejudice which may exist; and I believe it will be found to prove true, that the more you know each other, the better you will like each other. (Good, good.) I rejoice then in your visit to Richmond. As I understand that you are to return this way, I hope then to have a visit from you at the White House, in daylight, when I shall be happy to greet you personally and to extend to you any attentions in my power. I wish you all a very good night."

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*And therefore the present call might well have been omitted.

The Band with the visitors who accompanied them next proceeded to call upon the Mayor of the city, by whom they were politely received, and greeted with cordial words. We have room but for a few sentences from the

REMARKS OF MAYOR BERRETT.

"The occasion of your visit here is one of peculiar interest You have left the land of Warren to visit the land of Washington. It is fit in times like these that the citizens of New England should pay a visit to their Brethren of the Old Dominion. It assures my mind that what turmoils may arise out of political differences or party excitements, nothing can separate that bond of social feeling which binds this vast nation together. It will be well if you carry back with you from your visit to the land of Washington, and your intercourse with its people, the same impression which Warren received from his intercourse with Washington. Such impressions will tend to bind this Union with bonds which no excitement can separate."

On Sunday morning the two Encampments by invitation attended divine service at the church of Rev. Mr. Haley, a member of the Washington Encampment (by which body, in citizens dress, they were escorted to the church). The preacher chose for his text the following words—" God forbid that I should glory save in the Cross of our Lord Jesus Christ." Galatians vi., 14.

"In commencing, he spoke of the increasing use of the cross as a Christian symbol, and thanked God that it was thus increasing and securing a firmer hold upon the civilized world. This he regarded as an unmistakable evidence that an unusual power resides in that cross. It could not be an imposture, for if it was, all mankind had conspired to cheat itself.

He then proceeded to speak of the moral and religious significance of the cross.

He also spoke of the cross as a symbol of faith ; and also of its having been adopted by the gallant spirits of the East in the defense of the innocent and the defense of the Holy Sepulchre from the Saracens. From this he drew a lesson for his hearers, and he urged them to go forth in its sign as annointed Knights to do battle against the more than thousand foes more formidable than those of the East. Innocence suffers and pride and lust walk the streets in daylight. Against these they should contend in the strength of the cross.

He then spoke of the cross as the symbol of charity, and charity as the cement of that wonderful temple which the great architect is erecting on high."

To his Brother Knights, who bear the cross on their banners and clothing, who understand its symbol and its hidden meaning, which he might not here reveal, he said a few words in closing. "The true Knight has the cross engraved on his heart. To him as an outward type it is tame. Its strength is in its moral symbol. He thanked them for this mark of their brotherly kindness in listening to his words, and said that this would, if anything could, deepen the respect which he felt for that fraternity which is as boundless as that glorious sun which rises in the east and sets in the west."

A copy of the sermon has been requested for the press.

In the evening the Rev. Dr. Sunderland, of the Presbyterian church, preached to the members of the two Encampments, an able and eloquent discourse from 1st Kings vi., 7., from which he drew a vivid and beautiful picture of the manner of constructing the Temple of Solomon, (to which the text refers,) and then

pointed out the analogies which existed between that work and the building of the human soul—the temple of the living God. And after the portrayal of the analogy between the building of Solomon's Temple and the building of the human soul, he paid a glowing tribute of respect to the Knights of the olden time, who for more than seven centuries battled on the shores and on the islands of the Mediterranean, and along the southern borders of Europe, to roll back the armies of the Moslem and to defend the nations of the West from the impostures of the Koran, and closed with the following address to the Sir Knights who were present :—

Sir Knights :—As you are here with us to-night, I trust I know in what spirit you have come—strangers, in the established conventionalities of society, and on whose faces I have never looked before—but not strangers to the purity and the courage and the mighty vow I trust which you have sworn to dedicate yourselves forever to the masonry of that Temple of which the soul is chief, and not alone to its erection, but to its defense, as God shall give you strength. We may not meet again on earth. These pleasant hospitalities you now enjoy will give place to the stern scenes of life, and God only can know if we shall form the linked bond, or strike a Christian soldier's blow together. But, whether it may be in the solitude of the pilgrim, or in the pathway of trouble, or arrived safely at the sacred city—whether it may be in the grim day of battle, or in the final embrace of victorious brotherhood, God grant that we may not fail to have accomplished all that the great Master and Prince has assigned as our portion. And let us remember that we enter into the labors of other men and of other generations. The past times are ours, as ours will be to our posterity. In our labor we shall become the members of a mightier and stupendous conclave, which all the good must share, from the days of the patriarchs in all times down to the last great shouting, when the cap-stone of that temple which we and all God's consecrated children are building for eternity, shall be brought forth with one " wild acclaim of grace unto it." Oh, then, let us build on, and faint not. The mighty in God are our fellows, and the work is not yet finished—

—" Not as yet
Are we in shelter, or repose,
The holy house is still beset
With leaguer of stern foes;
Wild thoughts within, bad men without,
All evil spirits round about
Are banded in unblest device,
To spoil love's earthly paradise.

Then draw we nearer, day by day,
Each to his Brethren—all to God;
Let the world take us as it may,
We must not change our road.
Not wand'ring tho' in grief to find,
The pilgrim's foes still keep their mind,
But fix'd to hold love's banner fast,
And by submission win at last."

After their return to the hotel a vote of thanks was passed to the reverend gentleman for his eloquent and able discourse.

The Knights left Washington on Monday morning, at 6 o'clock, for Richmond, via the Potomac to Acquia Creek, and thence by railroad to the city. The sail down the Potomac was very pleasant, and was highly enjoyed and appreciated. The great point of interest was, of course, Mount Vernon. As the boat neared this hallowed spot the bell tolled its accustomed requiem, and the Sir Knights stood with uncovered heads, while Gilmore's Band played Plegel's Hymn and the Dead March in Saul.

At about 10 o'clock the boat reached Acquia Creek, where the Knights landed and formed in the depot. Here they were met by a large committee of the Richmond Knights in regalia, who had with them Gov. Wise, of Virginia, who was on his way to Washington. His Excellency was introduced to Commander Parkman of the De Molays, and Commander Barker of the St. John's, and to the members of the two Encampments. The Governor then spoke in substance as follows :—

> *Sir Knights* :—We meet you and greet you by that mystic tie by which a Brother meets a Brother in every land. We meet you and greet you as patriots—men of the same common country. Yet you are no strangers here. We live in a land of the largest liberty, and thank God that it is a large land. I go to your land, and though I may know no man, and have no home there, and no men may know me there, yet I have one house there—the Hancock House—that old ball-room of the tea-party. Faneuil Hall is there, and Faneuil Hall is mine. And here in Virginia is Mount Vernon, and Mount Vernon is yours; Yorktown and the "Old Raleigh" are yours, and Virginia is yours. I welcome you not only as Masons and as patriots, but as gentlemen, to the social amenities of Richmond. Her people are your fellow-citizens, and their houses are open to greet you.
>
> I very much regret, gentlemen, that I cannot go back with you to Richmond; I am obliged by appointment to go in the other direction. But before I leave you, I feel that I ought to give you a word of warning. There are some people in Richmond who are very much inclined to play tricks upon strangers. You, in Boston, believe—at any rate your "Autocrat of the Breakfast-Table" says so—that one end of the axletree of the earth sticks out at Boston. We believe that the other end sticks out at Richmond. They have a fashion there of putting a hub on the end of that axletree, which you would never suspect was a wheel. And they have an art of putting strangers on that hub, and spinning them round until their heads become dizzy. There is one individual who is considered the arch-enemy of strangers; his name I may not mention. It is not "Old Nick," but it somewhat rhymes with that. [Alluding to Col. Richard (Dick) O. Haskins, whose hospitality is proverbial.] He will pretend that he cannot talk loud. But he will be whispering in your ears, and when you have found him out, his agents will be about you continually. I warn you to be on the look-out for him. (Laughter and applause.)
>
> With this word of welcome I meet you, greet you, and part with you. I have left the Executive mansion open; its beds are spread, its tables are spread for your entertainment; and I beg that you will honor it with your presence while you remain with us.

The Knights were then escorted to the cars, and embarked for Richmond.

As the cars reached Fredericksburg a delegation from Lodge No. 4, of that city, entered the train and invited the Knights to partake of their hospitality. The invitation was accepted, and the Knights filed out upon the platform of the depot, where tables were spread for them. They were then welcomed in a brief and eloquent speech by John L. Marye, Jr., Esq. He said: I have been deputed by the Brethren of the mystic tie in Fredericksburg to give you, upon this your entrance upon the soil of Virginia, a Brother's welcome. And allow me to say that the sentiment with which we greet you is not confined to the Masonic brotherhood, but you will find it springing up to greet you wherever you may go in this old Commonwealth. The principles of your noble Order entitle you to that esteem and cordial welcome, but there are also other reasons which entitle you to our hospitalities. You come from the land of Bunker Hill, from that glorious old State whose soil, like the soil of Virginia, was baptized with the best blood of the revolution. You are the descendents of the men, and the representatives of the men, who with heart to heart and hand to hand, with our fathers, met the shock, and, animated by a common patriotism, established the independence and the institutions of this country. And allow me Sir Knights to remind you that you now stand on the very play ground of Washington, and in sight of his mother's grave. Is it not fit that on such a spot we, the members of distant parts of this great country, should meet in fraternal intercourse? I hope that your visit may not only be productive of social intercourse and good feeling, but may result in a better knowledge and a better understanding between the citizens of Virginia and the citizens of Massachusetts. (Great applause.)

In response to this address, Sir Knight Parkman, of the De Molays, made a brief, appropriate and happy off-hand address. He returned his thanks for the very unexpected, kind and cordial welcome to the soil of Virginia. The Governor had already met them and given them the freedom of the State and of the executive mansion. They came, he said, as citizens of the great Republic, to do all they could to disseminate the principles of union and of love between the different sections of the country.

Three cheers were given for Virginia, three for Massachusetts, and three for Rhode Island, when a few moments were devoted to the repast, and then the excursionists resumed their journey.

On their arrival at Ashland, the birth-place of Henry Clay, a brief stay was made, and the bands gave the people assembled a taste of their music, which was most warmly applauded.

The train reached Richmond at half-past three, and found the streets filled with the people of Richmond, who were out in their holiday attire to see the reception. The sight was an inspiring and brilliant one. The Richmond Commandery, No. 2, numbering about sixty, were drawn up in line, in full regalia, to receive their guests; and after the customary salute, the procession was immediately formed, and proceeded through Capitol square, giving the Knights a fine view of the splendid equestrian statue of Washington and the statue of Patrick Henry, to the Exchange and Ballard Hotel, where they are quartered.

In the evening the visitors were escorted to the Richmond Theatre by their hosts, where, upon entering, they were greeted with most enthusiastic applause by a crowded audience. The theatre was splendidly decorated with banners bearing upon them Masonic emblems, and the pillars of the galleries were hung with wreaths of evergreens and roses. After the first act in the play some unseen hands in the upper part of the house showered a profusion of flowers upon the Sir Knights, much to their surprise and welcome. Mrs. Phillips spoke an address of welcome, prepared for the occasion, to the visitors, and the performances closed with a beautiful tableaux representing Washington. At the close of the performances the Knights were escorted back to their hotel.

The following (Tuesday) unfortunately proved to be a rainy day, which had the effect to lessen the number of spectators in the streets, but not to dampen the courage of the Knights or to change their programme. The first in order was the

RECEPTION AT MECHANIC HALL.

At 9 o'clock, the Richmond Commandery marched to the hotel, and there received their guests and conducted them to Mechanic Hall, a fine building in the upper part of the city. The hall was splendidly decorated with flags and emblems of the Masonic Order, and with wreaths and festoons of roses. The centre of the hall was reserved for the De Molay and St. John's Encampments, the Richmond Commandery flanking them on the right and left. The sides of the hall were occupied by ladies to the number of four or five hundred, nearly all of whom had a splendid bouquet in their hands. The platform was beautifully draped. In the rear was a splendid full length portrait of Washington, and hanging in front of it a Masonic cross of flowers. The bands occupied the gallery at the end of the hall, and discoursed some splendid music.

As soon as the Knights were arranged in the hall, Sir Knight James Lyons, of the Richmond Commandery, made a formal introduction of the visitors. He said that in the absence of a Brother who was equal to the duty of introducing the Knights, the honorable duty had been suddenly devolved upon him. He then introduced the Knights of the Encampments in a brief, chaste and glowing speech, replete with Masonic figures and expressions, and commending them to the warm and generous hospitality of the Knights of Richmond. But while they welcomed them as Knights, they had another claim to Virginia hospitality, in that they came from the land where their fathers stood side by side with our fathers, on the hard-fought battle fields of the Revolution, under the eye and command of our own Grand Commander, the illustrious Washington. In conclusion, he welcomed them to Virginia and to Richmond, where he assured them that libations would be poured out as freely as they were at the visit of the Richmond Knights to Boston.

Commander E. H. Gill, of the Richmond Commandery, responded, and greeted the visitors with a cordial welcome to Richmond, its homes, its firesides, and the hearts of its people. He alluded to the pilgrimage which the Richmond Knights made to the tomb of Warren scarcely a year ago, when they greeted their Boston and Providence Brothers as strangers, and before they parted with them they felt as though they had long been old friends. He welcomed them as the sons of the soil which gave birth to Warren, to Hancock, to Greene, and to Webster, to the soil which gave birth to Washington, to Hamilton, to Marshall, and to Clay.

Commander Parkman, of the De Molays, responded eloquently and appropriately to these words of welcome. He felt embarrassed in the presence of so much beauty and talent, and was beggared for words to express the emotions of his heart. He alluded to the greeting from the Governor as they stepped upon Virginia's soil, and said that from that moment they all felt themselves to be at home. They had before heard of Southern hospitality, but until now they did not know what it was. He spoke for all—for Massachusetts and for Rhode Island—for the whole Northern people. They represented the men of those States, and also represented a confederacy which, thank God, had never had its equal upon the face of the earth, and he believed never would have. He alluded happily to the visits of the Richmond Knights to Boston, and closed by again returning his thanks for the generous hospitality which had been extended to them.

Commander Barker, of the St. John's Encampment, next responded. He returned the sincere thanks of his Encampment for the kind reception which they had received. They rejoiced to see this day. This renewed meeting was an unexpected pleasure. It has been said that the Knights of old were engaged in hostile array with Saracen and Infidel, in behalf of the oppressed, the innocent and the Christian pilgrim. They were irresistible and went forth conquering and to conquer, and the bloody field testified to their prowess. They had faith in their motto, "*In hoc signo vinces*," and they did conquer. How different our pilgrimage compared with theirs. All is peace, happiness and knightly hospitality. We pass from the chilly North to the sunny South unmolested and without fear. May we not hope that our interchange of feeling may have a blessed effect on our country, and cement more strongly the entire citizenship of the confederacy.

Dr. Winslow Lewis, Commander of the Grand Commandery of Massachusetts and Rhode Island, was next introduced by Sir Knight Parkman, and responded most happily, complimenting the beautiful array of ladies, which he said entirely overpowered him. He introduced himself as a venerable man to introduce these, his children, and he would say, if you want the evidenee of Knight Templars in Rhode Island and in Massachusetts please look around you.

At the conclusion of his remarks, the ladies showered their roses and bouquets upon the Knights in great profusion. After music by the American Band, the Commanders of the visiting Encampments were invited to the platform, and there Sir Knight Lyons presented to the Commanders a beautiful cross and wreath of flowers the work of a fair lady of Richmond, Mrs. Wirt Robinson. It was a beautiful and elegant affair, the centre rose on either side being fastened with an elegant breastpin of Masonic device.

Mr. Lyons then read a welcome poem written by the same talented lady—bidding the Knights of the East welcome to the homes of their Southern Brethren.

To these presentations Sir Knight Parkman responded in a very felicitous manner.

The Knights were then escorted through the principal streets of the city to the Masons' Hall, where they had a collation, and where brief speeches were made by the Mayor and others. They then went to the First Baptist Church, where an oration was delivered and other appropriate exercises took place. After the Wedding March, by Gilmore's Band, prayer was offered by Rev. Mr. Boggs, of the Methodist Episcopal Church. The choir then sang an anthem.

Rev. Sir Knight J. L. Burrows then delivered the oration, which was one of great beauty, eloquence and pertinence. We hope hereafter to be able to lay it before our readers, and therefore omit the abstract we have received.

THE BANQUET.

In the evening (Tuesday) the grand complimentary banquet of the Richmond Commandery, No. 2, to the Knights of the De Molay and St. John's Encampments came off at the Exchange Hotel and the Ballard House—and was a brilliant affair. It was held in the large dining hall of the Exchange Hotel. The hall was beautifully decorated with a great profusion of flowers, which shed their fragrance through the apartment. The tables were also beautifully ornamented with bouquets and confectionary designs—and the whole scene was brilliantly illuminated. The Knights were marshalled in sections of three—a Richmond Knight between a Massachusetts and a Rhode Island Knight—and were marched from the ball-room of the Ballard House to the festive hall, and after prayer by Sir Knight Boggs, ample justice was done to the banquet, which was in the highest style of the caterer's art. An hour passed pleasantly in this way, when

Sir Knight Dore, of the Richmond Commandery, called the company to order and welcomed the Knights from abroad in a hearty manner. We have been charged to-day with having some unsettled accounts. They proposed to continue the investigation to-night, and he was not now prepared to say what the result would be. He introduced Sir Knight J. R. Crenshaw as the toast-master of the evening, who gave the first toast as follows:—

Our Guests—The Sir Knights of De Molay and St. John's Encampments—

"The friends we have and their adoption tried,
We grapple to our souls with hooks of steel."

Sir Knight Lewis, Grand Commander of the Order in Massachusetts, was introduced to respond, and did so happily—speaking of the pleasure which he had anticipated in being present, and alluding happily to the many generous hospitalities which in so many ways had been bestowed upon them since they set their feet on Virginia soil. He was called on to respond for the oldest Encampment in the country—the St. John's. He spoke of that Encampment in complimentary terms, and then alluded to the De Molays—the "Young Americans" of the Order. In New England, he said, Knight Templarism is safe, and closed with the sentiment—

The Old Diminion and the Old Bay State—May the glorious memories of the union of the fathers be ever entwined in the hearts of their descendants.

The second sentiment was—

The Masonic Fraternity—

"May Freedom, Harmony and Love
Cement us in the grand design,
Beneath the Omniscient eye above,
The glorious Architect divine."

Sir Knight John Dore, of Richmond, read a speech in response, but in a tone of voice which rendered it quite impossible to hear it in any connection. It was understood to be an elucidation of the principles of Masonry.

The next sentiment was—

The Union of the States and the States of the Union—Distinct as the billows—one as the sea.

Sir Knight W. H. McFarland, of Richmond, responded happily and eloquently. The Union was the crowning work of men of an heroic age, and sad will be the day when their descendants fail to appreciate it. We have here an illustration of the wisdom and beneficence of our Union. We are here from far distant sections—strangers yesterday but friends to-day, and while we may be of different latitudes, yet we are one in our hopes and aims. Politically as well as socially we are one. He passed a glowing eulogium upon the Union, and closed with an appropriate sentiment to Massachusetts, Rhode Island and Virginia as members of the Confederacy.

The next sentiment was—

Massachusetts—The Old Bay State—Time honored Massachusetts; Plymouth Rock, Faneuil Hall, Bunker Hill.

Bro. O. A. Brewster was introduced to respond and was warmly applauded. After a pleasant anecdote by way of introduction, he expressed his joy at being, for the first time, upon the soil of old Virginia, and his delight at being present at this festive occasion.

He then proceeded in an eloquent strain to give utterance to thoughts suggested by this fraternal gathering of the sons of Virginia, of Rhode Island, and of Massachusetts, and which induced the belief that whatever discords may arise, there is strength enough in the Masonic bonds to hold together this Union, despite the efforts of the foes of freedom and of all disorganizers.

He then briefly glanced at some of the historical revolutionary reminiscences associated with Richmond and Virginia, which drew forth the hearty applause of the audience. He eulogized Massachusetts, dwelling upon its revolutionary history, and said, how can we help standing by the Union? and should ever a cry of disunion come up from North or from South, he cared not which, there would come up from Massachusetts a voice saying, in the words of Henry—"I repeat it, we must fight." (Great applause.) The past, present and future—every interest and every desire—unite in one acclaim that so far as we are concerned this Union shall never be dissolved. The speech of Col. Brewster was the gem of the evening, and was most heartily applauded.

The next toast was—

Rhode Island—The asylum of Roger Williams—the cradle of Nathaniel Greene.

Sir Knight C. B. Farnsworth, of Providence, was called on to respond, and did so in an acceptable manner, alluding particularly to the character and genius of Marshall, and closing with a sentiment complimentary to the Judiciary of the United States.

The next sentiment was—

Virginia—

"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

In absence of Gov. Wise, his son, O. Jennings Wise, was called on to respond, and made a patriotic, union-loving speech, and closed by reading a letter from his father, expressing his regret at not being present, and tendering the hospitalities of his home and residence in their largest extent to the visiting Knights. The letter was greeted with great applause, and drew forth three hearty cheers for the writer.

The next sentiment was—

Woman—The last at the cross and the first at the sepulchre.

Sir Knight Hamilton Willis, of Boston, responded.

At the close of his speech, Rev. Sir Knight Burrows was introduced, to present to the visiting Knights a beautiful floral offering from a matron of Virginia, once a maiden of Massachusetts. It was an elegant bouquet, surmounted by a cross, constructed of the most rich and choice flowers. The floral offering was accompanied by an appropriate poem, portraying the mission of the Knights of the olden time, and contrasting it with the duties of the Knights of the present generation. Its closing lines were—

> "Old Massachusetts by Virginia grasped,
> And never may that union be unclasped."

Sir Knight Parkman, owing to the lateness of the hour, begged to be excused from making a speech in response, and gave as a sentiment—

Woman—The first to greet, the most constant to bless, and the last to leave us. May no true and courteous Sir Knight ever forget to make his devotion to woman the corner stone of his Masonic faith.

Three hearty cheers were then given for woman.

The next sentiment was—

The memories of Joseph Warren, Nathaniel Greene, and George Washington—An immortal trio, to Masonry no less than to their country dear.

Sir Knight George Washington Warren, of Charlestown, Mass., responded at some length, and closed with the sentiment—

Bunker Hill and Mount Vernon—May their sacred conservative influence serve ever as guardian angels to guide and protect our whole country.

The next sentiment was—

The City of Boston—The reception she gives her friends, is only equalled in warmth by the fire with which, of old, she met her and our enemies.

Sir Knight General John S. Tyler responded happily and at some length, in which be spoke of Boston as a conservative city, which will ever enforce its constitutional obligations.

The next toast was—

The City of Providence—The capital of Rhode Island. A trust in Providence will never disappoint a stranger.

Sir Knight W. C. Barker responded, but I have no room to sketch it, and as it wants ten minutes to 2 A. M., I think I shall be pardoned for laying down my pencil—after saying that the *City of Richmond* was toasted, and answered for by the Mayor, Sir Knight Joseph Mayo, who made a glowing Union speech—that *The Memory of Washington* was drank in silence, standing, and that the thirteenth and last regular toast was "*The Associations of the Day,*" and was replied to by J. R. Crenshaw.

At a quarter-past 2 they commenced upon the volunteers—and then I left.

The Banquet passed off in the most happy and successful manner, and was a grand closing up of the festivities of the day.

The next morning the Sir Knights awoke to find their hopes for a pleasant day's sport at the Ashland Race-Course darkened by the rain which was falling in torrents, and which continued up to about 10 o'clock. The idea was to exhibit to the visitors some of the fine racing stock, which is now in stables at the course, and to show them their speed. But the rain had made the mud ankle deep on the track, and therefore the exhibition of speed did not take place. The Knights took the 11 o'clock train from Richmond, and reached the ground at twelve; distance eighteen miles. They were there welcomed in a genial, cordial speech by Mr. Edward Robinson, and were then treated to the usual bountiful exhibition of Virginia hospitality.

An hour or two was spent in a pleasant manner, when dinner was announced, and the guests sat down to an ample repast. Mr. Robinson presided at the table, and at a suitable time called upon Carlisle White, Vice President of the Ashland Jockey Club, Marmaduke Johnson (who gave them a fine specimen of Southern oratory and made an excellent speech,) Mayor Mayo, of Richmond, Mr. Churchill, of Chelsea, of the De Molays, Commanders Parkman and Barker, Dr. Lewis, Dr. John A. Cummings, of the De Molays, and many others, and in this way some three hours were spent in a social, happy manner, the bands interspersing the speeches with excellent music. I shall not send you a word of the speeches. It is enough to say that they were all brim full of Virginia, Massachusetts, Rhode Island, Bunker Hill, Lexington, Yorktown, the glorious Union, the Constitution, and due confusion to any and all, North or South, who dare breathe a sentiment against the perpetuation of this great confederacy! I never did have any very serious fears that the Union is or has been in danger, and I have less of such fear now than ever before! The Union *is* safe! Massachusetts, Rhode Island and Virginia say so, and so it is!

Just before the company left the ground, the splendid race horses Planet, Exchequer, Slasher and Crinoline, were led upon the track for the inspection of the visitors. They are all noble animals.

This morning as well as yesterday morning there were sales of negroes at the slave marts, within a stone's throw of the hotel where the Knights were stopping, and many of them availed themselves of the opportunity to see this feature of Southern institutions.

PURCHASE OF A SLAVE.

It will perhaps surprise our Boston people to learn that one of the De Molays has bought a slave since he came here. Yet such is the fact. The circumstances are these:—A colored woman in Boston some years ago lost her husband who was formerly a slave, and who left her quite a snug sum of money. She married again and her second husband died also. She has learned recently that a brother of her first husband was held as a slave in this city, and that he could be bought for $800. She placed that amount in the hands of a Sir Knight with instructions to buy the man. He has seen the master and completed the purchase. It is understood that she, for whom the purchase was made, intends to bind the captive in hymen's chains, when he shall have become acclimated to our New England soil.

This evening the Sir Knights have gone to witness a panorama of the Russian War. To-morrow they are to parade in regalia again and go over that portion of the route which on account of the rain was not passed over on Tuesday. The ladies of the party have to-day been under the kind and gallant attentions of a committee of the Richmond Knights.

Richmond, May 19.

The Knights have been very unfortunate as regards the weather, it having rained hard some portion of the day every day since their arrival. The grand parade of Tuesday had to be shortened on account of the rain, and at the earnest desire of many of the citizens resident along the proposed route, it was decided to parade again to-day, and go over that portion of the route omitted on Tuesday. But the morning's dawn found the rain falling in torrents, and the parade was postponed from 9 to 11 o'clock. At the latter hour the rain had ceased, and soon after the line was formed of the three Commanderies, and the procession moved on.

The first place visited was the State Capitol on Capitol square.

After visiting the building, the guests were assembled on the portico at the east end, and were there introduced to Col. George Wythe Munford, Secretary of State, who, in a few eloquent and well chosen words, welcomed them to the capitol. He alluded eloquently to the historical and revolutionary associations of Massachusetts, Rhode Island and Virginia on the field of battle, and in the Council Chamber, and hoped that this interchange of social hospitalities by the men of those States would result in keeping alive the feeling which characterized the men of the days which tried men's souls. He then alluded to Webster as one of Massachusetts' noble sons, and told an anecdote of him as follows, which I think has never been published :—Some years before his death, Mr. Webster, accompanied by a lovely young lady, visited the capitol of Virginia. He asked to be escorted to the House of Delegates, and when there he pointed to the Speaker's chair, and told his young friend that in that chair had sat some of Virginia's greatest men, and he told her that if she would sit down in it, he would make her a speech. She did so, and there, with no audience but his young friend, Col. Munford and one other person, Mr. Webster pronounced a most beautiful, grand, sublime and eloquent eulogium upon the sons of Virginia, the memory of which never would be effaced from his mind. In behalf of the Governor, who was absent, and the people of Virginia, he again welcomed them to the capitol.

Sir Knight Parkman, of the De Molays, responded briefly and appropriately to this address, and was warmly and deservedly applauded. And I would remark, lest perchance I omit to do so elsewhere, that the De Molays have reason to be proud of the manner in which their Commander has acquitted himself in the various positions in which he has been placed. Called upon suddenly often, he has always had a word to say in response—the right word—he has said it well and has stopped when he has said it, and has gained to himself many laurels.

From the Capitol, the line of march was resumed, and the next stop was made at the State Arsenal, a fine building which is under the care of the State Guard, a body of some seventy or eighty men, a kind of miniature standing army, I believe the only one of the kind in any State in the Union. It is now under the command of Capt. Charles Dimmock, a son of Massachusetts, a brother of the late Col. John L. Dimmock, of Boston. Capt. Dimmock appeared in the square before the Arsenal, and made a brief address of welcome to the Knights.

Thence the Knights proceeded on their way to the Mechanics' Hall, which was tastily decorated, and where a bountiful collation was spread. On the way thither they were almost constantly greeted with the smiles of the fair daughters of Richmond, many of whom threw from the windows beautiful bouquets of flowers, until, as they moved along, the Knights resembled very much a floral procession. The sidewalk in front of Commander Regnault's house was literally strewed with flowers, and the residence of Mrs. Wirt Robinson was finely decorated with flowers. One of the bouquets which was handed to the Knights contained four magnolia leaves, on which were written in a very neat hand the following inscriptions :—

"Virginia's daughters welcome the Sir Knights."

"Long life and happiness to the strangers from Boston and Providence."

"Though our skies have been weeping, our hearts have been rejoicing, while animated by the inspiring strains of your matchless bands."

"K. F.—M. F.—L. M.—E. M.—M. M."

This beautiful tribute fell into the hands of Sir Knight S. W. Clifford.

After justice had been done to the collation, brief and eloquent speeches were made, and the line of march was resumed and continued to the armory of the Richmond Light Infantry Blues, where another scene of feasting awaited them. This company was commissioned in 1793, and is one of the oldest military organizations in the country. Its armory was very tastily decorated with flags, &c., and presented a fine appearance. In one room was a table laden with all the delicacies of the season, and in the other the big blue punch bowl of the company, filled with juleps. This bowl is a monster. I heard the man who dished up the juleps say that three boys were once drowned in it. I have my doubts whether he was in earnest, but still the bowl was big enough—provided the boys were not bigger.

Behind the table was a bevy of Virginia's fair daughters, on whom was devolved the agreeable duty (agreeable to the recipients) of presenting to each Sir Knight a wreath of flowers—which was done before they left the armory.

The Sir Knights then, at 4 o'clock, returned to their hotel; and then, in squads of from two to twenty, visited various points of interest in the city and its vicinity.

This evening there was a parting "hop" in the hall at the hotel, which was enlivened by many agreeable incidents.

The first was the presentation by the De Molay Encampment of a full suit of the De Molay's regalia to the Richmond Commandery.

Following this was the presentation of a silver goblet to the Drum Major of Gilmore's Band. The inscription on the goblet was as follows, and tells its story :—

"Presented to Drum Major D. G. Mariani, by James L. Macdonough and J. H. Sawyer, of the Adams Express Company of Richmond, Va., not as an homage to the man, but as a testimonial to merit and worth."

The presentation speech was made by Bro. L. W. Burrows in a very happy manner, and when the gallant Major undertook to reply, his broken English failed him entirely, and he found his heart too full for utterance.

The third and last presentation was made by the ladies who accompanied the De Molay and St. John's Encampments, to Sir Knight Bosher, for his kind and polite attentions to them during their stay in this city. Mr. Bosher has devoted his whole time to their entertainment, and as an expression of their thankfulness they procured for him a splendid silver goblet, which will be suitably inscribed, and a pair of elegant sleeve bottons which were inscribed with the emblems of the Order. Commander Parkman presented them on the ladies' behalf, and Mr. Bosher replied briefly and feelingly. These presentations formed a very pleasant feature of the closing festivities of the visit.

Washington, May 20, 1859.

This morning, at half-past 4 o'clock, the Sir Knights were aroused from their slumbers to prepare for the leave-taking of their Richmond friends, and to start on their homeward tour. At half-past 5 they were met at the hotel by a large committee of the Richmond Knights, and were escorted to the depot, where they took the cars at 6 o'clock. The regrets at parting by the members of the different Encampments were manifested in an earnest manner. Some of the Richmond Knights accompanied the party to Acquia Creek, where the cars were abandoned for the boat. Many of the Sir Knights bore away with them mementoes of the warm friendships which they had formed. The ladies of the party were literally loaded with flowers. When they were gathered up to be brought away to the cars, they filled a basket bigger than a bushel.

The steamer Mount Vernon carried the excursionists to a point in the river abreast of Mount Vernon, where they were met by the steamer T. Colyer, and were transferred to her, and by her taken to the landing. A procession was then formed and moved, to the appropriate music of the bands, to the tomb of the "Father of his Country." This is a brick structure, roofed over and protected from being entered by a double iron gate, through the slats of which the visitor sees the marble sarcophagus, in one of which rests the remains of the immortal statesman and patriot. The inside of the recess is in a sad state of dilapidation. The plastering is falling off, the birds have built their nests in the recesses, and the whole appearance of the place is that of utter neglect. Over the entrance is the inscription—"Within this enclosure rest the remains of Gen. George Washington." As the Sir Knights approached the spot every head was uncovered, and all seemed to feel that the spot whereon they stood was holy ground.

The visitors then passed on to the old dilapidated tomb wherein Washington was first interred and whence his remains were removed to their present resting place. The entire front of the tomb has been removed, and the spot is in a state of sad neglect.

From this spot the Knights proceeded to the Mansion House and visited the lower rooms—the upper ones being closed to visitors. In the entry we saw the famous key to the Bastile—the spy glass occupying the same place over the door that it did when Washington was alive—the same pictures upon the walls which he gazed upon—and some record books in which were entries by his own hand. Passing out of the house the surroundings were visited. Across the path to the garden lay a large tree which had fallen and appeared to have laid there for months. The garden gate was closed, and inside it stood a venerable negro peddling Mount Vernon canes, flowers, &c. The servants' houses were the picture of decay, and those which were occupied had each a family of from two to five little negroes besides their father and mother. The portico of the Mansion House was shored up to keep it from falling to pieces, and the whole place wore a sad, sickening appearance. It was my first visit to Mount Vernon; and as I turned away from it, I shared strongly the feeling expressed by many others—that of regret that I had visited it at all in its present neglected, disgraceful condition. May the day soon come when it shall pass into the custody of those who will appreciate its patriotic associations.

Leaving this spot, so rich in beauty and natural scenery, the Knights proceeded on to this city, where they arrived in the midst of a pouring shower, and were conveyed in omnibuses to the National Hotel. Here they were met by the Washington Commandery and persuaded so far to alter the programme as to stay over here until to-morrow afternoon and visit the President, the public buildings, &c.; to-morrow morning, leaving at 3 P. M. for Philadelphia.

At 8 o'clock this evening the Knights sat down to a most superb supper, prepared by Messrs. Tenney & Co. of the National Hotel. At 9 o'clock they formed in procession and visited the residence of Secretary Thompson, at his invitation. They were received in a very cordial manner, and welcomed by him to the capital.

[From our own Correspondent.]

THE KNIGHTS TEMPLAR.

COURTESIES AT WASHINGTON TO DE MOLAY AND ST. JOHN'S COMMANDERIES, IN TRANISTU, TO RICHMOND.

Washington City, May 21, 1859.

My Dear Bro. Moore,—A few pages of your excellent Magazine cannot, in my opinion, be devoted to a better purpose than in giving a permanent record to the proceedings, in this city, on the occasion of the visit of De Molay Commandery of Knights Templar of Boston, and St. John's Commandery of Providence, as they passed through, on going to, and returning from, Richmond.

On Saturday, the 14th inst., at 6 o'clock, P. M., the two Commanderies, numbering with their bands, about two hundred and thirty men, arrived at the Depot here, where they were received by the Washington Commandery, between forty and fifty strong, in full uniform. After the usual salutations, the visiting Knights, in their appropriate undress uniform, fell into line of march, and escorted by the Washington Commandery, passed through the Western Park of the Capitol, which was brilliant with the assemblage of a large number of citizens of both sexes, who

were there to listen to the Marine Band—it being the evening of its regular performance—and by whom the unexpected advent of so fine a body of men, accompanied by three excellent military bands, was hailed with acclamation, and expressions of much delight. After making the circuit of the park, the column proceeded to the National Hotel, where quarters were prepared for the visitors, and from there, after seeing them in, the Washington Commandery repaired to its Asylum, and was dismissed. The Knights, however, returned to the National and mingled with their Brethren throughout the evening, inviting them, formally, to attend the sabbath service at the Unitarian Church in the morning, and the Presbyterian Church in the evening.

Between 10 and 12 o'clock in the evening a detachment from the two visiting Commanderies, accompanied by one of the bands, proceeded to serenade the President of the U. S., the Mayor of Washington, (Col. James G: Berrett,) Major B. B. French, Eminent Commander, and Capt. G. A. Schwarzman, Capt. General of the Washington Commandery—both the latter gentlemen inviting them into their houses and bestowing upon them such hospitalities as an unprepared condition of the commissariat enabled them to bestow.

At 11 o'clock on Sunday morning, the visiting Knights were escorted, in a body, to the Unitarian Church, where the Rev. W. D. Haley, a member of Washington Commandery, preached an eloquent and appropriate sermon, prepared for the occasion, and which, by the unanimous request of the visitors, will be published.

In the evening they were escorted in the same manner, to the Four and a Half street Presbyterian Church, where Rev. Doctor Byron Sunderland, also a member of Washington Commandery, repeated, by request, an appropriate sermon, preached by him at a previous time, on the building of the temple, which was listened to with deep interest by the visitors, who passed a unanimous vote of thanks to Dr. Sunderland on their return to their quarters.

At 6 o'clock Monday morning, the visitors embarked on board the mail boat for Richmond, with the understanding that, on their return on the succeeding Friday, they should visit the President of the United States in full dress, under escort of Washington Commandery.

On their return they visited the hallowed shades of Mount Vernon, where a delegation of Washington Commandery met them. They returned to the city between 5 and 6 o'clock, but the rain was falling in torrents and the visit to the President was postponed until 12 o'clock Saturday. Nevertheless Washington Commandery repaired to the quarters of their Brethren in full dress, and welcomed their return.

In the evening, at 9 o'clock, by special invitation, the three Commanderies, in citizens dress, but with proper designating badges, repaired to the hospitable mansion of the Hon. Jacob Thompson, Secretary of the Interior, (an active Brother of the Craft in his own State,) where they were received and regaled in the most kind and courteous manner by their distinguished host.

At half-past 11 o'clock on Saturday Washington Commandery proceeded to the quarters of the visiting Knights, where they received them into line with the appropriate honors, and the entire column, numbering nearly three hundred men, and making a very imposing and brilliant display, moved along Pennsylvania Avenue to the Presidential Mansion. On the arrival of the head of the column the doors were thrown open, and the Knights entered and proceeded to the east room, around three sides of which they formed, in double ranks, facing inward, the officers drawn up in line in front of the main entrance. All being prepared, the great doors were thrown open, and the President, accompanied by Dr. J. B. Blake, Commissioner of Public Buildings, entered and was received with presented arms and a salute by the bands.

Eminent Commander B. B. French, who was in command of the Battalion, then stepped forward and introduced the visitors with the following remarks:—

"*Mr. President*—I have the honor and the pleasure in behalf of Washington Commandery, here present, of introducing to you De Molay Commandery of Knights Templar of the city of Boston, and St. John's Commandery of Knights Templar of the city of Providence—two as fine Commanderies as there are in the United States; and, I am proud to say, worthy specimens of a world-wide Order of Christian men.

"They are here, sir, on their return from Richmond, where they have been to enjoy that hospitality, courtesy and kindness for which our Richmond Brethren are so justly famous, and clasp hands with those Brethren in the strong grip of brotherly affection; and I hope and trust—indeed I know, that they mingled with that affection a broader, but not deeper, love for our Union and Constitution, which burns in the bosom of every true patriot, and unites in one common bond all good citizens of this vast Republic!

"I regard it, sir, as one of the happiest events of my life that I am permitted to stand here, this day, in the presence of the Chief Magistrate of the United States, and to introduce these good and true men, from a place of cold winds but warm hearts, associated with my earliest and holiest recollections—my own beloved New England."

To which the President replied—

"I am rejoiced to receive the Knights in the Executive Mansion of the country. I am always rejoiced to find a large and respectable portion of our countrymen from the North on a visit to the South. They have partaken of southern hospitality, and can appreciate it; and if they went to Richmond with any prejudices against the South, I feel confident they have been removed by their intercourse with that warm-hearted and generous people. I have no doubt at all that the 'cold winds of the North' which you represent have not chilled the hearts of those noble Knights.

"And although they never will be called upon to defend the 'Holy Sepulchre at Jerusalem,' as were the Knights Templar of old, yet I have no doubt that they will be ready to defend what is equally valuable, the Constitution and the Union—not with swords, but with their moral influence, and with the strength and power of their example. [Applause.] The union is indeed the most precious legacy left to us by our ancestors—the most precious legacy that ever any people enjoyed.

"The race of revolutionary patriots and heroes has passed away; that sacred deposit is committed to the men of the present generation, and I trust that every man, individually, will make it a matter of conscience, and of pride, to exert all just influence to perpetuate our glorious institutions, and to preserve the Constitution and the Union for generations to come. [Applause.]

"I thank you all, gentlemen, for the honor of this visit, and shall be very happy to clasp the hands of each one of you."

Sir Knight French then introduced to the President, individually, all the officers of the three Commanderies, and then the entire line passed the President in view, and were individually introduced and shaken by the hand by him.

The bands then played a number of National Airs, and Sir Knight J. B. Bordon, of Providence Commandery, sang, by particular request, and in elegant style, the Star Spangled Banner, which was earnestly applauded, the President joining heartily in the applause.

The President then retired under the salute of the line, and the column moved out to the inspiring music of Yankee Doodle.

After returning to the Hotel with their visitors, the Washington Commandery returned to their asylum, and were dismissed; when its officers repaired, by special invitation, to the National, and sat down to a sumptuous dinner, prepared by its gentlemanly host, Sir Knight S. W. Jones. It was half-past one when the dinner commenced, and the cars, which, little "time and tide" wait for no man, were to leave at three, so, at an early part of the occasion Sir Knight Parkman, Commander of the De Molays, arose and in a very neat and appropriate speech, complimented his Washington Brethren, and concluded with a sentiment complimentary to the Washington Commandery. Sir Knight French being called upon, rose and responded, closing with a sentiment to the visiting Sir Knights which called up the Eminent Commander of St. John's Commandery, Sir Knight Barker, who proposed a sentiment to the ladies, many of whom graced the table on the occasion. To this, by introduction of Sir Knight Parkman, and a general call by those present, Sir Knight Haley replied with much eloquence, closing his remarks with an anecdote that electrified the audience,

"No man can tether Time or Tide;
The hour approaches, Tam maun ride."

And so it is—festive occasions must have an end, and friends and Brethren must part. The inevitable hour of 3 o'clock was fast approaching, and the visitors left the table to rush for the cars. A large delegation of the Washingtons accompanied them, and after shaking the parting hands, individually, and seeing them in their seats, the Washington Knights formed in line opposite the front car—the whistle screamed, "*go ahead*" was the word, and amid many a cheer, and many a "God bless you," while bands were playing, the cars moved off with their precious freight, and so ended one of the pleasantest interviews that it has ever been the lot of the writer to enjoy, and which will always cause him to bless the hour he became

A KNIGHT TEMPLAR.

Leaving Washington as stated by our correspondent, the Knights proceeded directly on to Philadelphia, where they spent the Sunday, arriving at New York on Monday at 1 o'clock—dined at the Astor House, and took the boat for Stonington at 5 o'clock. For what follows we again acknowledge our indebtedness to the excellent reports of the Boston Journal, whose reporter has done himself and his paper great justice, in a faithful and intelligent discharge of his arduous duties.

At half-past 9 o'clock a very pleasant incident came off on board the boat. It was the presentation to Mr. Gilmore, the leader of Gilmore's Band, by the members of the De Molay Encampment, of a fine silver goblet containing about fifty dollars in gold. The goblet bore the following inscription:—

"Presented to P. S. Gilmore by the members of the De Molay Encampment of Knights Templar, to commemorate their appreciation of his courteous and obliging disposition as displayed upon the occasion of their visit to Richmond, Virginia, May, 1859."

The presentation was made by Sir Knight S. D. Nickerson in a few brief and appropriate remarks—in which he said it was not only a testimonial to Mr. Gilmore's professional skill, but to his correct deportment as a man, and his generous and cordial response to all calls which had been made upon him and his band at all hours of the day and night during the excursion.

ARRIVAL AND RECEPTION AT PROVIDENCE.

After breakfasting on board the boat, the Sir Knights took the cars for Providence, where they arrived at 9 o'clock, and were welcomed with a national salute, which was fired by the Marine Artillery. They were then conducted to Railroad Hall, adjoining which was the fine armory of the National Cadets, and which was kindly placed at the disposal of the De Molays, for the deposit of their regalia, &c. After brushing up, a substantial collation was served, and soon after the Encampments formed, and were waited upon by a committee of the Masons of Providence, who informed them that they were ready to receive them. The Committee at the same time presented to Commander Barker of the St. John Encampment a splendid wreath from a young lady of Providence, for which the Commander returned his sincere thanks.

The Encampments then passed out into Exchange place and were received by the Masons in military style. They were between three and four hundred of them, under the marshalship of Col. Van Slyck, and they were accompanied by Gilmore's Pawtucket Band. They then marched through the principal streets of the city, which were everywhere crowded with spectators, and many of which were decorated with flags and streamers. The "What Cheer" building was well decorated, and had on it the motto "Welcome Knights, Massachusetts (clasped hands) Rhode Island." The city presented a holiday appearance.

The march ended at Swartz Hall, where an elegant collation was in waiting. The tables were richly ornamented, and on them were one hundred beautiful bouquets—one for each De Molay Knight. The walls of the hall were hung in ample festoons of bunting. In the rear of the stage there were various Masonic emblems in evergreen and flowers, under a canopy formed of American flags—the whole surmounted by a beautiful evergreen cross. Between the panels of the galleries there were blue shields, bearing the names of men illustrious in various professions of life who have been members of the Masonic Order. In the galleries there were a large number of the fair daughters of Providence, whose presence and smiles formed the crowning ornament of the festive scene.

The head of the column entered the hall at half-past 11 o'clock. The officers were seated upon the platform, and among them the venerable Mr. Richardson, who upon his taking his seat was crowned with a beautiful wreath of flowers, the gift of a Providence lady. His appearance was loudly applauded.

Mr. Thos. A. Doyle, Chairman of the Committee, made the Welcome Speech.

The Encampments remained in the hall until about one o'clock, when they proceeded to the depot, and at two o'clock took the cars for Boston.

ARRIVAL IN BOSTON—COLLATION AND SPEECHES.

The De Molays arrived at Roxbury at about four o'clock, and proceeded thence to the Norfolk House, where the Boston Encampment, one hundred and sixtyeight strong, were in open ranks waiting to receive them.

The members of the Boston Encampment wore their full and beautiful uniform, and were accompanied by Hall's Band, numbering nineteen pieces. On their march from Boston they were accompanied by a detachment of about fifty policemen, with batoons.

The progress of the Knights into Boston was accompanied by crowds of spectators along nearly the entire route, and the imposing character of the display elicited the admiration of every beholder. The procession passed down Dudley street to Washington street, through Washington street to Davis street, through Davis street to Harrison avenue, through Harrison avenue to Essex street, through Essex street to Washington, down Washington to Court street, up Court to Tremont street, through Tremont to Common street, and then entered the hall, where a splendid collation was in readiness. After a brief invocation by "our most excellent prelate," Rev. Mr. Alger, the Sir Knights were invited, without ceremony, to a discussion of the refreshments before them.

This over, Grand Commander Ellison, of the Boston Encampment, rose, and in a speech of much eloquence welcomed the returning Knights back to their families and homes.

He knew that their late journey had been a series of brilliant ovations. What else could they expect of the brotherhood of such a State as Virginia? (Applause.) The Sir Knights in Virginia had laid them under a weight of obligation that must forever reduce their hearts to perfect bondage. (Applause.) For all their kindness and hospitality they could not be sufficiently grateful. God bless and prosper them. (Applause.) But this pleasant interchange with the Knights of Virginia would leave a more enduring record than the enjoyments and memories of a few festive hours. It was by increasing the great principle of affiliation, that would make us better and give strength and stability to our institutions. The bonds of brotherhood must bind us together as members of one great and glorious Republic. Our ritual teaches the sons of the North to look on the sons of the South as brothers. (Applause.)

The speaker also rejoiced that the excursion to Virginia had resulted in bringing together on this social occasion the Knights of the two Encampments. In conclusion, Mr. Ellison repeated his cordial welcome back to the Knights of the De Molay Encampment.

Some portions of the speech of Mr. Ellison, which we have not space to sketch, glowed with a fervor of eloquence, which evoked the warm applause of the listeners.

Sir Knight Parkman, Grand Commander of the De Molays, made an eloquent response.

The next speaker was Sir Knight Hubbard, of Columbus, Ohio, Grand Master of the General Grand Encampment of the United States.

He said his desire to be surrounded on this occasion by the noble Knights of Boston had induced him to defer his departure for home until another day. In the discharge of the duties of his office, he had watched the conduct of the Knights Templar of the United States, and his observations had enabled him to say, without discredit to others, that the Knights of Boston were foremost of all, and he had deemed it best for the country that the headquarters of the Knights of the United States should be in Boston. The speaker alluded to his devotion to Masonry in cloud as well as sunshine, and eulogized its conservative influence in the nation. In conclusion, he expressed his obligations for his kind reception, expressed a desire to meet his Boston Brethren at Chicago at the approaching convocation, and invited them to come by the way of Columbus. and partake of his hospitalities.

The next speaker was the Rev. Prelate, Wm. R. Alger. His remarks were of the most appropriate and tasteful character, and were cordially received.

The Grand Master of the Grand Lodge of Massachusetts, John T. Heard, then briefly, in behalf of the Masons of Massachusetts, welcomed home the Knights.

The presiding Grand Commander then remarked that they had recently added largely to their Encampment; and now had the pleasure of numbering among them the Chief Magistrate of the Commonwealth. He had the pleasure of introducing to them Sir Knight Nathaniel P. Banks. (Great Applause.)

In responding, Gov. Banks said he had not expected to be called upon to acknowledge the sense of pleasure afforded him in being present on this occasion. He however made this acknowledgment with unfeigned pleasure, and was also glad to be present on the occasion to welcome home those who had lately represented us in a distant part of the Union in the interchange of brotherly greetings. Without brotherhood there was little else to be desired or to be proud of. It knit us all together. It was a more powerful agency than the commerce of the seas, or the iron hands of the railroad. All honor to Virginia for her hospitable kindness. We should be glad to reciprocate it, but doubted if we could do it with deserved fullness. The absent Knights had done honor to the Commonwealth. Massachusetts and Virginia were twins in historic and patriotic fame. It was meet that they should shake hands. Massachusetts would be true to the lessons of patriotism, and behind no other State or people in its love and independence, liberty and the National Union. (Great applause.)

An appropriate and beautiful Poem, written by Sir Knight John K. Hall, of the Boston Encampment, was then read by Sir Wyzeman Marshall, and will be published next month.

Sir Knight J. S. Tyler was the next speaker, and closed with the following sentiment:—

The Ladies of Richmond—Although the clouds and rain prevailed while we were there, the smiles of the ladies made perpetual sunshine. (Three cheers were given for the ladies of Richmond.)

To this sentiment, Sir Knight Lewis being called upon, responded in a vein of wit and eloquence which "brought down the house." The speaker closed with the following sentiment:—

The Health and Happiness of Sir Clement A. Walker—God bless him and his. (Applause.)

Speeches followed from C. Levi Woodbury and others, and the festivities were continued to quite an advanced hour in the evening.

Thus has ended one of the most successful excursions of a body of our fellow-citizens from New England to a distant State which has ever been made. The whole arrangements were made on the most liberal scale, and they were caried out with a punctuality and precision which reflected the highest credit upon the committee of arrangements. During the whole tour there was no event occurred to interrupt in the least degree the pleasure of the excursion. It was in all respects a grand and successful affair.

MASONIC CHIT CHAT.

☞We have given up so large a portion of our pages the present month to the particulars of the visit of the De Molay Encampment to Virginia that we have been able to find but very little room for anything else. We think, however, that our readers will scarcely be disposed to find fault with us on this account, in view of harmonizing, not to say important, influences which may be safely reckoned on as the results of the visit. Besides, the details themselves will be found to be sufficiently interesting to compensate for the time that may be consumed in the reading them.

Supreme Council 33° N. Jurisdiction.—This eminent Supreme Body held its annual convocation in this city on the 24th, 25th, 26th and 27th ult. The Sov. Grand Consistory was also open on the same days. The attendance was good and a considerable amount of business was transacted. Dispensations were granted for a Chapter of Rose Croix at Lowell, Mass., and for a Lodge of Perfection and Council of Princes of Jerusalem at Cleveland, Ohio. In the absence of the M. E. G. Commander Raymond, who is now in Europe, Ex. Gov. Dunlap, of Maine, presided. On taking the Chair he delivered an extemporaneous address of much beauty and eloquence, in which he referred in feeling terms to the loss by death of Ill. Brothers Anderson, of Philadelphia; Hoon, of Pittsburg, Pen.; and Andrews, of Boston.

☞The Grand Lodge of this State will hold a quarterly communication at Nassau Hall, in this city, on the 8th instant, at two o'clock, P. M. The Grand Chapter will meet at the same place on the preceding evening at half-past 7 o'clock.

Officers of Grand Lodge of Maine for 1859.—Hiram Chase, of Belfast, G. M.; J. H. Drummond, of Waterville, D. G. M.; G. F. Sargent, of Bangor, S. G. W.; Oliver Gerrish, J. G. W.; M. Dodge, G. Treas.; Ira Berry, G. Sec., (last three of Portland;) D. C. Stanwood, C. G. S.; John Benson, G. M.; Edward P. Burnham, S. G. D.; J. I. Stevens, J. G. D.

24th June.—Our Brethren will bear in mind that the approaching anniversay of St. John will be celebrated at Framingham, under the auspices of Middlesex Lodge. The escort will be performed by the Boston Encampment, and will be well done. We presume there will be a very large attendance of Brethren. The address will be delivered by Rev. E. M. P. Wells, D. D., of this city.

Deputy Grand Master.—The M. W. Grand Master of the Grand Lodge of this Commonwealth, has appointed the Honorable Charles R. Train, of Framingham, Deputy Grand Master, in place of Rev. Wm. Flint, deceased.

☞We attended a meeting of the Grand Lodge of Perfection at Lowell, the last month, and witnessed the conferring of the degree of Perfection in due form. The Ill. Brother Peter Lawson presided, assisted by Ill. Bros. Chas. A. Davis, M. D., Wm. S Gardner, Esq., Joel Spaulding, M. D., and others; and we take great pleasure in bearing our testimony to the admirable manner in which the work was performed. At the conclusion of the ceremonies the Brethren sat down to an excellent Banquet, where they spent a cheerful hour in social enjoyment.

Washington.—His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon, or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a readjustment. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration, was maturely weighed; refraining if he saw a doubt, but when once decided, going through with his purpose, whatever obstacles opposed.—*Jefferson.*

THE

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THE VISIT OF THE DE MOLAY ENCAMPMENT TO VIRGINIA.

The visit of the De Molay Encampment to Virginia having occupied the most of the last half of the month of May, we were compelled to go to press with our June number, without further narrative, or comment on that most interesting Masonic occasion, than could be compiled from letters received during the progress of the trip. This visit of our New England Knights was in return for the hospitality extended to the Richmond Commandery a year since by the St. John's, of Providence, and the De Molay Encampments, of Boston; the hearty reception with which the Virginia Brethren were greeted here, was in its degree so unexpected—from anything which even the congenial warmth of Masonic usage had hitherto witnessed—that on their arrival at home, immediate measures were taken to secure a return visit from the St. John's and De Molay. To the Knightly courtesy and friendly feelings with which the gentlemen of the Richmond Commandery, represented to their companions and fellow-citizens, the cordiality of their reception at the North, together with the proverbial hospitality of Virginians, is to be attributed the extraordinary felicitous character which will ever clothe this return visit; a few of its incidents, and perhaps a little of its unwritten history, we wish now to recall.

On this occasion, beside the splendid and almost prodigal hospitality displayed by the Richmond Commandery, the extraordinary cheering spectacle was shown of an entire community, joining, as one man, in welcome to their guests, keeping up with increasing enthusiasm through an entertainment of five days—to a body of two hundred gentlemen—a series of delicate courtesies with a degree of tasteful effect, which can never be faithfully recorded save in the memories of those who were the recipients of them. The well timed words of the Governor at the threshold of his State, the prompt grasp of the hand by the Richmond Committee, in full regalia, the ready introduction to the curiosities of that special train, the improvised lunch and civic reception at Fredericksburg, the shouts along the line, the decorations, the holiday doings at Ashland, (Old Hanover), assured the Knights that they were getting along gloriously into the heart of the Old Dominion, realizing, as the Governor at the start had told them, that "everything in Virginia is yours." But another scene awaited, which, with sublime effect, filled all hearts with hallowing inspiration; it was the equestrian statue of WASHINGTON, which, by a turn of the march, a few moments after alighting from the cars on the soil of the seven hilled city, broke suddenly to the full gaze of the Knights, through the luxuriant foliage of the capital grounds,—instantly the uncovered head, the upturned eye, the measured tread and solemn music, told the emotion of every heart as the procession moved past the foot of the majestic central figure and the statues of Patrick Henry and Jefferson—these two forming parts of the monumental pile.

On arriving at quarters, the first halt was in a spacious hall arranged as an armory, with the full regalia, costumes and banners of the St. John's and De Molay, set out in mimic stalls, whilst in the centre, threefestive altars, like unto delicious well springs, bubbling up from graceful banks of flowers, told "the rules had been broken," and Richmond took the responsibility. And now began the true and courteous Knights' captivity—appeals were made in vain—the women of Virginia came speedily, but not to the rescue, for they too, from the beginning to the end of all this business, were heart and soul in the depth of this plot of the Richmonders. Marks were set upon the captives, precluding all possible escape from quick recognition and closer detaining. Of the style of these marks—it is remembered that some resembling beautiful bouquets, ribbons, simple or adorned, or fashioned into tasty rosettes, mottoes, numerous personal articles, and such like beguilements, sweet and precious, were used. It is truly declared by the sagest of these pilgrims, that final deliverance never could have been wrought but for an ingenous device of that incomparable Brother, the Mayor of Richmond, who, a constant sympathizer in the agonies undergone—failing to get possession of the captive Knights for his own private keeping, conspired in his despair to get them together in a dry spot, just before the dawn of the fifth day—when, after hairbreadth trials with the imminent foe, a secret understanding was got up, pledges given, and the captives slipped the bondage—but alas, there was relenting—the Richmonders surprised, make pursuit, double armed with steel for fight, and with precious presents to tempt; and, but for a new treaty, and the approach of a gallant band from Washington, no rest but in the coffin would have been vouchsafed to those devoted crusaders, for to this end was their a fixed determination.

But to the narrative. From the armory the Knights were taken to a "family dinner"—here a delicate and striking feature of "Old Dominion hospitality" was shown in the hosts of the Richmond Commandery, assisting on foot to wait upon their guests at table, passing and repassing with easy graceful consideration the sumptuous viands beautifully spread out as a family dinner. This knightly courtesy was a harbinger of the unremitting attentions on the part of these gallant Virginians, which will be indelibly stamped on the hearts of the De Molays.

The first evening was most agreeably spent with appropriate divertisements at the Richmond Theatre, purposely decorated, where amid many little accessories for the regaling of tired men,—there came showering down early in the evening an abundance of cut flowers, which fell like benedictions from a starry canopy above, in such bounteous profusion that the Knights literally trod upon flowers, expressing forth a most reanimating aroma—and when this grateful surprise was sought, the upturned faces were met with beauteous smiles, and the waving of handkerchiefs by a bevy of Virginia's fairest flowers, who graced, to repletion, the crowded dress circles above the heads of the Knights. Serenades and glee singing, far into the night, sped merrily on the morning of the grand reception day. At breakfast, the thoughtful hosts furnished each guest with copies of the city newspapers—these told what Lions they were and what Lions they were to become. At nearly noon the grand march of the three Encampments in full regalia, with banners and bands of music, the escort carrying the Templar spears, came off through the principal streets; all Richmond seemed on foot—as the gorgeous array passed, it pleased the bye-standers to say, the like of such a pageant had never been seen before in Richmond; but by far the most magnificent effect, (and it seems to us it has never been at all equalled in any Masonic occasion on this continent,) was that which met the eye and ear on the official presentation of the St. John's and De Molay bodies to the Richmond Commandery—at the moment when its Grand Commander from the throne pronounced the Knightly welcome, "to the homes, the firesides, the hearts of his people;" whilst these words lingered on his lips, the Richmond Knights encircling their Brethren, who stood in the centre of the asylum,—and who were again encircled by masses of gaily dressed ladies standing upon platforms gently ascending to the walls,—all broke forth in one mighty plaudit of response, peal upon peal, the women scattering roses, banners waiving, music swelling—while seemingly to bring repose to the thrilling emotions of the scene, the solemn emblems of the Order slowly rose, as if impelled by magic, to full view before the purple canopy in the East, gorgeously adorned with fresh flowers, like garlands robed in innocence and love. The appearance of this asylum, arranged as it was for this ceremony, with the beautiful devices of the Order, and appropriate Masonic emblems tastefully displayed in harmony with civic, State and national insignia, greatly heightened the imposing nature of the occasion, filling the minds of all who beheld, and especially the visiting Knights, with sentiments, inspiring the whole scene with associations which can never die.

A pleasant march and joyous collation made a fitting episode to this ceremonial, putting the Knights too in the best possible humor for the enjoyment of one of the most original and happily conceived orations which we have ever listened to; this effort of our reverend Companion of the Richmond Commandery, met fully and right heartily in spirit, and in sentiment, the requirements of this remarkable occasion, and it will long be remembered, not only for its wise lessons, its infinite humor, and the general gratification which its otherwise intrinsic merit afforded, but as responding, in the fullest sense, to the harmony of a series of noble hospitalities which will be fruitful of good, far transcending any measure of convivial enjoyment in those happy fraternal hours at Richmond.

A grand Banquet closed a day which must be ever memorable in the annals of the Order in this country. This feast was perfect in its kind, and conducted with that admirable attention to minor details, discovering that complete knowledge in the management of these manifold auxiliaries for social, festive and intellectual treat, so distinguishing over all, our Brethren of Virginia, and which they love modestly to call but a part of hospitality.

A peculiar feature of this Banquet, (in truth upon every suitable occasion, it held true throughout this brilliant visit to Richmond,) was them ingling of those who, bound only by the social tie, sought to join at Virginia's cherished altar in benefactions to her guests of the mystic tie ; to this feeling will be attributed the distinguishing character of the speeches and sentiments on this occasion from those of pure Masonic celebrations at the North—still not a word fell amiss—the inspirations of each hour in those days at Richmond chastened every tongue, and patriotism, fraternity, social and even political virtue, were eloquently enjoined in happy union with those cardinal virtues which are the basis of time honored Masonic teachings.

The introduction at the capitol of the State, with its interesting archives, and the eloquent welcoming address by the Secretary of State, closed all of a ceremonial or official character on this visit.

We would fain dwell upon scenes replete with bewitching hospitalities which sped the hours at Richmond ; but the written words can never give a fair conception of such times as the Knights spent at the Ashland race-course dinner—the localities clothed with memories of revolutionary story—the Mechanic Institute festival—the Ball—Panorama—the little junkettings—the glorious Blue's Armory, flowing with milk and honey—that marvellous James River water—those wreaths of flowers and renowned old punch bowl—blending love and good fellowship eternal—these, all these, we must leave where they will be forever implanted, deep, deep in the hearts of all who tasted those blissful cups.

The large number of guests necessarily precluded an extended private entertainment, but to the limit of personal acquaintance and in regard to the De Molays, this embraced nearly the whole body,—an unusual degree of elegant private hospitality was enjoyed—at several of these the rarest old wines were brought out, and the courteous custom told that such were kept only for loved guests travelling from afar,—some wines of Chief Justice Marshall were drunk in this way. In addition, numerous small circles in which it was seen to, that all, at one time or another participated, were gathered in easy social reunion ; at these the freest interchange of opinions on all topics were had. The taste, business purpose, or mere curiosity of the guests were anticipated, or promptly regarded with the utmost liberality ; nearly all the public institutions, and the extensive flouring, tobacco and other establishments, were examined.

We cannot close this article without an allusion to the beautiful tribute of fraternity, and esteem, which brought up the happy end of this gallant crusade, in the welcome home by that ever to be honored body, the alma mater of the De Molays, "the Boston Encampment of Knights Templar," as if in very rivalry of the hospitalities which the lips of the returning Knights beamed with, did this gallant body vie in emulating them—and too, with sincere pleasure did the entire assembly in this asylum of the Boston Encampment on that occasion, hearken to the eloquently touching allusion of the Most Eminent Grand Master of the G. Encampment of Massachusetts and Rhode Island, to Sir Knight Clement A. Walker, Commander of the De Molays, who was withheld by lingering indisposition from participating in this visit to Richmond,—the conclusion of an era in American knightly courtesy which he so faithfully, and ably, assisted to inaugurate a twelve month ago, in the Old Bay State. †

AMERICAN MASONIC LITERATURE.

The present is emphatically an age of Masonic literature,—though its productions may not redound much to either the credit of their authors, or the reputation of the Fraternity. Scarcely a week passes that some new history, or manual, or treatise, on the subject of Masonry, is not announced as 'just published,' or as in a state of preparation for the press. And such announcements might not afford any serious cause of apprehension or regret, were not the character of a majority of the works themselves, by reason of their extravagant pretensions and the ignorance of their authors, such as to debase the Institution in the minds of all intelligent and sensible persons, into whose hands they may chance to fall. But unfortunately such is too generally the case. They are not usually suitable works to lay before an intelligent public, nor are they safe ones to put into the hands of young and uninstructed Masons. It may be safely assumed as demonstrably true, that the effect of at least one third of all the so-called Masonic books that have been published, (either as original or from foreign copies,) in this country, during the last ten years, has been to lessen the respect for the Institution among intelligent and educated men, and deceive and mislead its own over-credulous and inexperienced Brethren. Many of the persons engaged in the publications referred to are mere speculators and traders in Masonry, who have neither the education, the ability, nor training, necessary for the production of any literary work of even moderate merit or usefulness. But such a consideration is not allowed any weight with them. What they lack in qualification is amply compensated for by impudence. Their object is to make money ; and to this end they scatter their trashy publications, through the instrumentality of vagrant peddlars and lying hawkers, broad cast over the country. It is time the Lodges and the Brethren unitedly took this matter in hand and put a check upon it. Let the former forbid the presence of all such persons within their walls, and the latter refuse to have anything to do with them, and the evil will soon be cured. The works offered for sale, are, as a general rule, wholly worthless and unreliable.

That our readers may know what is thought of this species of literature, and how our labors in this particular are regarded by our transatlantic Brethren, we lay before them a few passages from a review in the London Freemasons' Magazine, of one of the *histories*, so called, of the Order, which have recently appeared in this country. We know nothing of the work ourselves, having never seen a copy of it :—

"Many crudities from time to time have been given to the world upon the subject of our noble Order—some based upon theories more or less ingenious—others verging upon absurdity; in these sometimes a gleam of fancy or some strange philosophical view may occur to redeem the author from the charge of utter inanity. But what shall we say of a work upon this great subject which displays neither learning, philosophy, nor research—which is not useful, and certainly not amusing? We can but regret that the worthy Brother who has bestowed so much labor on its compilation, has not employed his time and trouble in some more valuable pursuit.

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"The volume before us, written no doubt with the best intentions, contains many passages at which the cowan may well sneer; and however high the aim of the author may have been, we cannot but consider that a work which throws the Craft open to ridicule is no less than a positive injury to our Order.

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"The work before us is characterized by the verbiage and attempted fine writing which are the besetting sins of the countless host of scribblers whose productions the teeming press of America pours forth daily and hourly. The ability to string together a number of turgid sentences abounding in expressions ludicrously inapplicable—despising at the same time all considerations of grammar and common sense—appears to be the only requisite to induce these men to rush into print. The great and principal object is to write—whether you have anything to say is a secondary consideration; should an idea happily occur to you, take care to hammer and wiredraw it to the utmost, and in the absence of ideas fill up with slipslop. A gem of this peculiar style of composition is found in the remarks upon the virtuous Joseph :—

"'The pure and heavenly principles inculcated by the devout and pious Jacob, his father, were deeply engraven upon his heart, and notwithstanding the lewd practices of the Egyptians, he could not be seduced from his duty, nor the fascinations and entreaties of Potipher's wife induce him to forget that the All-seeing eye was ever present; and although it was the common practice of the Egyptians, and considered by them a virtue rather than a crime, yet he knew that was morally wrong, and a violation of God's law.'

"In this misty sentence we perceive that the writer intends to draw our attention to 'a common practice of the Egyptians,' but whether that was 'the pure and heavenly principles,' 'the All-seeing eye,' or 'Potipher's wife,' we are not able to discover. Again we find our philosophical author expressing his ideas as follows :—

"'The human mind, whose hope rests on the Infinite and Eternal God, and whose actions based upon a belief in immortality, developes with the clear ray of the intellect, and unfolds the grandeur and glory of that being from whom it emanated, and produces results incomprehensible to those whose affections are of a grossly sensual character.'

"This may be very poetical and very profound, but to us, we must confess it is incomprehensible. Does the writer mean that the 'human mind developes,' or that the 'actions' develope; or that the mind 'developes' with the 'ray of the intellect,' whatever that process may be—or is there any meaning in the sentence at all? These are, however, merely two specimens from a host of brilliant examples; indeed, almost every page of this remarkable work contains one or more of these jewels of composition; nor, as far as we can recollect, did we ever before have to bestow so much labor upon one book to extract so small an amount of meaning from so large a quantity of words.

"The author confidently disposes of all other theories as to the origin and founders of our Order; indeed, as if to show that he will not brook contradiction or discussion, the work before us is styled a 'history'—not a conjecture as to the facts—but a 'history' of the time, place, and persons with whom the institution originated. Of Dr. Oliver, he has but a poor opinion, and will imbibe none of his wisdom. He says :—

"'We are no disciple of Dr. Oliver, and neither are we believers in his speculative fancies, that Enoch was installed Grand Master and presided over a Grand Lodge in the presence of Adam, Seth, Jared and Methusaleh, or that a spurious Freemasonry existed at that early period. It was an easy task for the learned Doctor to transpose the sermons which he preached before his congregations into Masonic lectures, by substituting the word Freemasonry in place of religion.'

Having summarily, if not satisfactorily, disposed of all previous writers and thinkers upon the subject, Bro. Hyneman produces his own discovery, which a very few words will suffice to explain. It is simply this :—Joseph, when ruler of Egypt, after his brethren had settled in the land of Goshen, being fearful lest they should lapse into forgetfulness of the lessons of piety and virtue taught them by their father Jacob, and fall into the habits and usages of the Egyptians—invented the Masonic system as a means of preserving the descendants of his race in the knowledge and practice of true religion.

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"The whole of the arguments to prove the positions assumed by the writer, such as they are, might have been amply considered in a work one tenth part of the size of the present one. By far the larger portion of this 'history' is devoted to a laudation of the American and Jewish nations, which the author considers to be the chosen peoples, and the undoubted superiors of every other race, past or present. With this is mixed up a farrago of the writer's peculiar ideas upon various subjects, none of which have, as far as we can see, the least connexion with either the origin or the history of Masonry, but appear to have been dragged in by the head and shoulders in order to construct a volume of the required magnitude. Spiritualism and kindred pseudo-philosophical topics are touched upon, and the author's political views are put prominently forward.

"Though Bro. Hyneman loudly asserts his 'universalist' opinions, we must say that his language and arguments would not tend to increase our sense of the liberality of those opinions. Indeed, throughout the work Masonry is considered entirely from a Jewish point of view; we find strong and most uncharitable denunciations of Oliver, Dunkerley, and Mackay, which we can only attribute to the author's Hebrew prejudices. His 'universality' we suspect is confined to the Jew's view of Freemasonry, which he would wish to see adopted by all Christian Brethren; and in this we certainly cannot agree with him, any more than we can with his excessive praise of the law of Moses, which he holds up as the model code for the guidance of men in the paths of rectitude, as well as for the preservation of their intellectual and political liberty. We think Bro. Hyneman forgets certain parts of the Mosaic law as promulgated in Leviticus and Deuteronomy; and that it has been tried as the law of the land in former days in New England, but we believe the Mosaic (or as it was then termed, the 'Blue') code did not promote morality, mercy, brotherly love, or liberty. To the dedication of Lodges to the 'holy St. John,' he of course strenuously objects, and sneers at that time honored custom with very little reason on his side, connecting it with 'man-worship,' an innuendo as unfounded as it is absurd.

"The author's deficiencies in the knowledge requisite for an inquiry such as that which he has undertaken, are painfully, and almost ludicrously apparent. References are made, at second hand, to passages in the works of ancient authors which are totally irrelevant, and even in touching upon the Bible itself he has not made himself master of some very necessary details. For instance, in speaking of the book of Job, perhaps the most ancient in the world, he asserts that it is 'conceded' to be the production of Moses, a statement with which the critical opinion of every learned man who has studied the subject is entirely at variance. At the same time that he has neglected to supply us from ancient works with any illustrations of the least practical value, he has contrived to scrape together, from classical dictionaries and other similar sources, a quantity of particulars as to the filthy obscenities of different nations of antiquity, which we find scattered about in various parts of the book, with no other object that we have been able to discover, except that of proving that Freemasonry did not originate with the ancient Egyptians. These nastinesses turn up in different places, quite *a propos de bottes;* and the allusions in some instances are made with a serene disregard of spelling and grammar worthy of Mrs. Malaprop; Corinth, Babylon, and 'the women of *Cypress*,' are all laid under contribution, as well as Sodom and Gomorrah. We are aware that the standard of taste on the other side of the Atlantic differs somewhat from our own; still, we doubt whether such passages can be any more acceptable to American than they would be to English readers; the latter, we are sure, will not consider them by any means a recommendation to the work.

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"As a Freemason and as an American it would be strange indeed, if our author were not an enthusiastic admirer of the fair sex; and accordingly many pages are devoted to setting forth the charms and benefits of female society, which he considers with the most praiseworthy carefulness. And here again Moses and his institutions are brought upon the scene. Females, says Brother Hyneman, were treated as they ought to be by the Jews in the days of Moses, and they are equally cherished in America in our own times—another astonishing parallel. He also takes great pains to explain the reasons why they are not admitted to the Order of Freemasons. We trust that any of our fair friends who may meet with the work will be satisfied with his explanations—for our own part we regret to say we are compelled to class this part of the book as twaddle *pur et simple.*

"But our remarks have already run to too great a length and we must hasten to a conclusion. There is one more point, however, upon which we must animadvert, and that is the babbling upon Masonic subjects which characterizes too many works of the present day—the productions of men who from their age and experience should be considered discreet and worthy Brethren, but who do not hesitate to write and to print that which should never meet the public gaze, and should only be discussed in the bosom of the Lodge. Many instances of the kind occur in the volume before us; but not more flagrant than others which we have remarked in books which are likely to be preserved for their value in other respects. It is high time that our authorities looked to this matter. '*Audi, vide, tace,*' the ancient rule of the Craft—appears to be ignored so far as the last clause is concernced; and even where secret matters are not actually disclosed, sufficient is unveiled of our mysteries to excite the unlawful curiosity or the empty sneers of the ignorant and the profane.

GRAND LODGE OF MASSACHUETTS.

The Grand Lodge of this Commonwealth held a quarterly communication in this city on the 8th ultimo. In the absence of the M. W. Grand Master, the Grand Lodge was opened by P. G. M. Dr. Lewis, who, at the request of the Grand Master, announced the appointment of the R. W. Brother Hon. Charles R. Train, of Framingham, to fill the vacancy in the Dep. Grand Mastership, occasioned by the death of the late lamented Brother Rev. Wm. Flint, of Greenfield. Brother Train was then duly installed into his office, and presided during the remainder of the session.

The first business was the announcement of the death of the late Dep. Grand Master, by the R. W. Brother Dr. Lewis, in the following appropriate manner :—

> The Great Arbiter of Life and Death, who doeth all things wisely and well, has in his Providence removed from this Body, one so recently among us in the apparent activity of health; one long devoted to our cause and to the service of his God, to the fulfilment of every duty as a man and Mason.
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> Our late D. G. M., R. W. Br. and Rev. Wm. Flint, died at Greenfield, the town of his residence, and of the Episcopal Church of which he was the beloved Rector, on Tuesday morning of the 12th of April last. His health had not been good for about a year previously, but his confinement and inability to perform the duties of his profession, continued only from the Friday preceding the day of his decease.
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> It was his request that he should be buried with Masonic honors, a mark of respect we should have rendered to his memory as a worthy and devoted Mason

had this request not been made. Accordingly on the day of his burial, April 14, our funeral rites were performed by the Grand Master, John T. Heard, assisted by R. W. Winslow Lewis, P. G. M; R. W. C. W. Moore, R. G. S; R. W. and Rev. Dr. Osgood, G. C; W. Br. Wm. W. Wheildon, G. S. W. Br. Lambert preached the funeral discourse, one deeply impressive and eloquent. Republican Lodge and a large number of Brethren residing in the neighborhood of Greenfield, were present also. The prayer at the grave by the venerable Chaplain, the Rev. Dr. Osgood, breathed the spirit of piety and confidence that all was well forever with our dead Brother; and with that confidence we laid his body in the earth, with the full assurance of his soul's blessed immortality.

The Rev. Dr. Flint was a man of no ordinary composition. In stature commanding, with a fine voice, he was an impressive speaker—his style ferved and forcible—and his mind could pass with great rapidity from "grave to gay, from lively to severe." He had a genial, warm, affectionate heart. Ever ready to conduce to the pleasure of his friends, he was ever the welcome companion. No one who knew him, but loved him. He was the "beau ideal," the very personification of the good, the upright, the sincere Mason and friend. His intellectual power was strong, his mental endowments much above the common standard, and as a conversationalist he excelled. He won hearts by his kindness of manner, and respect by his evident excellence. We have lost a most valued Brother, and Masonry one of its firmest votaries. We have lost one who had a *heart*—for alas! all have the mere pulsating organ, but few possess that high functionary perfection of moral action which is the heart's best performance, which feels aright for all and is contained in a breast which bestows happiness around.

There is a tribute due to every departed Brother who has fulfilled his Masonic relations with fidelity, however humble the position he may have occupied in the Fraternity; and surely, to him now lost to us on earth, who occupied the honorable office next to the chair in this Grand Lodge, who, in so many States of this Union, sustained so many varied relations of Masonic importance, we owe all that we can now pay to his memory—the adoption of the following resolutions:—

Resolved, That the Christian Church, the general community, and Freemasonry, have lost by the death of our R. W. Brother the late Rev. Wm. Flint, a true soldier of the Cross, a valued citizen, a dearly beloved Brother.

Resolved, That though translated from earth to happier skies; though lost in the midst of life and usefulness, he has done his work well, and has left his memory to be cherished, his loss to be deplored.

Resolved, That we tender the united sympathies of our Fraternity to her, who shared with him the happiness of domestic union, and trust that that union, though here severed, may be re-established in the never ending tie of a still happier hereafter.

The resolutions were adopted by a unanimous vote, the members rising in their places.

CHARTERS GRANTED.

Charters were granted for MONTACUTE LODGE, at Worcester, and for HENRY PRICE LODGE, at Charlestown.

INVITATIONS ACCEPTED.

An invitation was accepted to attend the celebration of St. John's Day at Framingham, to be conducted under the management of Middlesex Lodge, at that place.

An invitation was also accepted to lay the Corner Stone of the proposed *Forefathers' Monument*, at Plymouth, on the 1st of August next.

EXPULSION.

The expulsion of *Samuel S. Miles*, by Mount Horeb Lodge, at Woburn, was approved and confirmed.

REPRESENTATIVES.

A communication from the Grand Lodge of Maine on the subject of an interchange of representatives among the Grand Lodges of the country, was received and referred to a committee, who subsequently reported that it was inexpedient to make such appointments, which report was adopted by unanimous vote. This subject has before been presented in Grand Lodge with a similar result.

The remainder of the business was chiefly of a local character. The meeting was a very pleasant one, and the results were in all cases arrived at without a division.

THE TRESTLE-BOARD.

A NEW edition of the TRESTLE-BOARD, on superior paper and in handsome binding, has just been issued from the press.

This is everywhere admitted to be the most complete, perfect, and reliable *Masonic Manual* ever published in this country, and it has attained a wider and more extensive circulation than any similar work ever published here or in Europe. One of the best evidences of its peculiar adaptation to the purposes for which it is designed, is to be found in the unscrupulousness with which professional pilferers in Masonic literature, appropriate its arrangements and contents to their own purposes. Without ability to originate or suggest anything of a useful character, and without any competent knowledge of the work or usages, of even the Lodge-room, they set themselves up as teachers and exponents of the Order in all its departments and throughout all its complicated ramifications. Such men and their works can be regarded in no more favorable light than that in which itinerant lecturers and peddlars are now everywhere held. The effect of the encouragement of them is to destroy all uniformity of ritual and practice. The plain duty of the Lodges, there fore, is to have nothing to do with them.

We have been frequently asked, if it would not be equally satisfactory, and subserve the convenience of the Brethren better, if the size of the Trestle-Board were so reduced as that it could be carried in the pocket? We think not. In the first place, very few persons desire to carry their Masonry in their pockets, while engaged in their daily avocations—believing that they can attend to that more appropriately and profitably for themselves and the Institution, in their own private dwellings, and during hours of relaxation from business. And in the second place, a reduction in the size of the *page* would almost necessarily involve a corresponding reduction in the size of the *type*,—a change which, especially in the evening, would be found to be a much more serious inconvenience to the student, young or old, than any that will be likely to arise from his not being able to carry the book in the pocket of his pantaloons.* But a still more serious objection is, that the change of the page would also involve a change in the size of the *Plates.* These, in their present size and arrangement, are full, complete and perfect *working plans;* or more technically speaking, *carpets;* and afford all the auxiliary help that the skilful Master requires in the execution of his work, from the foundation to the cap-stone. Their size is such as to enable him to avail himself of the emblems, by simply laying the book open on the pedestal before him; while in a work of smaller size, where the emblems are scattered through the pages, he would be obliged to hold the book in his hand and turn to the emblems as he proceeded, which would certainly be an awkward operation. Again—we are at a loss to understand what especial benefit the student can receive from the emblems being printed on the same pages with the explanations. We had supposed the use of the emblems, in the working, was to aid the memory, in the absence of the text. For these and other reasons, we think the present size of the work to be better calculated to subserve the purposes for which it has been prepared, than would be one of a smaller size.

JOHN SOLEY, P. G. M.

THE twelfth Grand Master of Massachusetts after the Union in 1792, was the late venerable and esteemed John Soley, Esq., of Charlestown. His grandfather's name was John, who, it is said, was a "captain of a ship in the London trade," and who married Dorcas Coffin of the Nantucket family of Coffins, as early as in 1720. His eldest son John, born in Charlestown, Mass., on the 10th of June, 1721, was united in marriage to Hannah Cary, of Charlestown, on the 11th of October, 1759, by Rev. Thomas Prentice. Their fourth child was the subject of this notice, who was born in Charlestown, February 1st, 1765, and was married in 1805 to Rebecca Tyng Henley. Bro. Soley united as a church member with the first church in Charlestown, July 9, 1815, and deceased April 6th, 1851, in Bristol, R. I., at the residence of his son-in-law, William Bradford DeWolf, Esq. His remains were deposited in the Henley tomb in the old burying-ground in Charlestown. In early life he formed a partnership with Mr. Daniel Russell, son or nephew of Thomas Russell, Esq., and they transacted a general mercantile business on Long Wharf, Boston, under the name of Russell and Soley. The result of this connexion was not favorable, and in a few years it was dissolved. Subsequently Bro. Soley became the Treasurer of the old Charles River Bridge Corporation, a Justice of the Peace, a Director of the Massachusetts State Prison, and was otherwise engaged in employments beneficial to the public and honorable to himself.

Bro. Soley's father removed from Charlestown to Boston between the years 1766 and 1775, and was residing in Boston during the battle of Bunker Hill and conflagration of Charlestown. Both he and his mother owned dwellings in the latter town, which were then destroyed by the fire. He afterwards removed to Billerica, where he died about the year 1801.

Our late Grand Master was a useful member of King Solomon's Lodge, where he was initiated January 11, 1791, and in whose prosperity he ever took a lively interest. He was passed and raised February 8, 1791; admitted to membership Dec. 10, 1793; elected Master Aug. 12, 1794, and also in 1795 and 1796. He served as Senior Warden in 1808.

On the 2d Dec., 1794, he dedicated the first monument on Bunker Hill, which was erected by King Solomon's Lodge. And half a century later, June 24th, 1845, he assisted in placing within the obelisk on that eminence, a marble model of the original monument.

On the 14th of Feb., 1797, he presented to his Lodge an elegant set of brass candlesticks, which have been in use on the three pedestals at every meeting of the Lodge up to the present time.

The official connexion of Bro. Soley with the Grand Lodge continued, with a short intermission, from 1804 to the time of his death,—a period of nearly half a century. He was Junior Grand Warden in 1804 and 1805; Senior Grand Warden in 1806 and 1807; Recording Grand Secretary from December, 1811, to December, 1820; and Grand Master in 1827, 1828 and 1829. He was one of the earliest friends to the establishment of a Charity Fund, and was chairman of the first committee of the Grand Lodge in 1809, to whom the subject was referred. To the forecast of his intelligence and to his active benevolence is our institution largely indebted for the ample means for charitable relief which it now possesses. During the long term of nine years in which he discharged the arduous duties of Secretary of the Grand Lodge, he was prompt, exact and faithful, as the numerous pages of our records, indited by his hand, abundantly testify. And as might be supposed in one whose previous Masonic career had been distinguished by so much that was good and honorable, in his Grand Mastership, existing in the earlier years of the persecution of our Order, he was firm, prudent, self-sacrificing, and at all times ready to uphold and defend the reputation and honor of the fraternity.

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*In its present size it is not too large for an ordinary coat-pocket.

GRAND LODGE OF NEW YORK.

New York, June 16th, 1859.

R. W. C. W. Moore—

Dear Brother—Our Grand Lodge closed its annual session on Saturday last. It was a most harmonious and delightful meeting, and will be looked back upon with pride and satisfaction. The attendance was very large, swelled measurably by the accession of members brought in by the "union" of last year. Brotherly love eminently prevailed. There was a deep seated feeling of benignant benevolence manifest in every word and act. Each appeared to vie with the other in giving vent to the long pent up and smothered feelings of personal and Masonic regard. Love, fraternal love, found a ready avenue to every feeling heart, and the happiness of the occasion was distinctly marked by the radiant flush of grateful joy reflected from the countenances of all the Brethren present. All this, too, amid the contest of conflicting opinions, and necessarily exciting discussions. I say necessarily, because it is impossible, in so large an assembly, to find a unit of opinion, although all may ultimately harmonize upon important principles. Not the least among the indications of this general good feeling, was the readiness of the Brethren to yield a willing obedience to the will of the majority.

It was a charming sight—and you would have enjoyed it—to witness the mingling together of these old Masons, many of whom had been separated for years by a rigid but just application of constitutional laws and usages. This spectacle clearly shows how impossible it is to divide and keep asunder spirits of congeniality, connected too by ties which unite them to virtue and benevolence as well as in fraternal fellowship. They may float about at random for a while, but their wonted affinity must continually bring them together.

Among those seated in the East, conspicuous in the fore-ground, was the venerable Herring, P. G. Secretary. There he stood, trowel in hand, an effective workman, and an exemplar of Masonic zeal. The interval since last we saw him here, has deepened the unmistakable lines of age—doubtless the past few years crowd heavily upon him; if so, then they only seem to lead him gently along the slope of time, for his mind appears as vigorous as in by-gone days. The productions of his laborious toil will keep his name, in bold relief, upon the page of Masonic history, and his zeal in the cause of benevolence endear him to every heart.

The address of our Grand Master was quite lengthy, but replete with beautiful imagery and useful and practical suggestions. It might have been very much shorter without marring its beauty or lessening its usefulness.

The Grand Lodge was informed that there were details of the union yet to be completed, and that in consequence, it would be better to retain the same Brethren in office. This was seconded and responded to with a hearty good will. Bro. Lewis, however, wished to decline a re-election, but was forced—most properly too—to yield to the wishes of the Brethren, and he and all the rest—with one exception—were unanimously re-elected.

The only question of general import acted upon, was that of confirming the action of our Grand Officers in the recognition of the Grand Lodge of Canada. Late as it was, it is laudable on the part of the Grand Lodge of England to recognize the Grand Lodge of Canada as an Independent Masonic body. This it should have done long before it did, or else have yielded to the equitable demand of that hitherto oppressed but faithful provincial jurisdiction. Better to have given as a boon that which it had eventually to grant upon the stern demand of popular sentiment.

The case of Holland Lodge, which had excited considerable interest in the jurisdiction, was finally settled by the Grand Lodge declaring that, although the old members were entitled to their old warrant in equity, yet the articles of union covered the case and should remain undisturbed.

With high respect, I remain, dear Brother,

Yours truly and fraternally, ——— ———.

INTERESTING LETTERS.

Owing to the crowded state of our pages last month, we were obliged to omit many of the interesting details of the late visit of the De Molay Encampment to Richmond, that we had prepared for publication in one connection. Among these omissions were the following letters, which we now take pleasure in laying before our readers:—

To the Knights of the Richmond Encampment:

It grieves me much, brother Knights and companions of Richmond, that I am deprived of the courtly privilege, at this time, of paying in person my humble homage to the shrine of the great Father of his country,—that I cannot join my brethren of Massachusetts in their pilgrimage to the Old Dominion, a land teeming with historical and patriotic associations of the most interesting character,—that I cannot exchange the friendly grasp, and press to my heart my new-known brethren of Virginia, and partake of their overflowing kindness and good cheer, for which they are so proverbially known and distinguished. But, as in the loss of those things which the fates deny, man should unmurmuringly acquiesce, and yield a willing obedience, so do I, though with a heavy heart, resignedly submit to decrees I cannot avert.

To me the name of Virginia has a peculiar charm. Its mention recalls to mind valued remembrances of the past, as of an intermediate fatherland, under whose earlier endeavors and auspicious guidance the forefathers of my own home owe their first heart-beatings for, and successful adventures to, their early haven of rest—pilgrim New England; and the coupling together of the names of the two most ancient and renowned of the commonwealths of the great American confederation—the linking together of Virginia and Massachusetts in one breathing, articulate sound—awakens within me, also, emotions which no language of mine can adequately express. The direct origin of these two States, as well known, is absolutely traceable to the same Anglo-Saxon race of men, and to the same primitive charters; and by the same maritime adventurers were the seacoasts of the sister colonies first visited, and their navigable inlets first explored. It would appear, therefore, that between the two there existed, in a great degree, a union of sentiment and feeling, however different may have been the causes and motives which impelled their first colonists to leave their old homes of England, and induced them to transplant themselves to American soil.

It is now little more than two and a half centuries since the first James of England, son of the unfortunate Mary of Scotland, granted the Charter under which the successful colonization of this part of the American continent was accomplished. The memorable letters-patent passed the seals at Westminster on the tenth of April, 1606; and established by one instrument the two great colonies of America,—one to be called "The first Colony of Virginia," and to be under the London Company,—and the other to be called "The Second Colony of Virginia," and to be under the Plymouth Company. Although by this grant the territories of these two overlapped each other three whole degrees of latitude, there does not appear ever to have arisen any serious differences between the colonies on this account. Our fathers of the good old pilgrim times needed no lines of separation, no compromises; they knew the South, the North, just as now do the brave and valiant and courteous Knights of the De Molay and Richmond Encampments of Templars.

In the year 1607, just on the eve of St. John's Day, (St. John the Baptist,) the first actual settlement of Virginia was made at Jamestown, by the First Colony, or, as more commonly related, by the colonists of South Virginia; and thirteen years later, on the twenty-first of December, the pioneer settlement of the Second Colony, or of North Virginia, was made at Plymouth, by my own New England forefathers. In course of time, ten years later in the current of events, and under a charter emanating indirectly from the Great Virginia Patent, Boston, the home of the De Molays, was colonized from the same parent stock.

From the small beginnings have arisen two commonwealths, equally renowned for the thrift, for the patriotism, and for the valor and wisdom of their citizens. These have from the first been found always together, and constantly in historical parallels. Both have been equally distinguished for their love of national liberty, and for their firm resistance to foreign encroachments and tyranny. Both stood nobly and fearlessly together, side by side, and shoulder to shoulder, in the great struggle for independence; and, if the first great battle of the Revolution was fought in Massachusetts, on New England soil, it is no less true that in Virginia the glorious victory was finally achieved, on the soil of the Old Dominion. The actions at Charlestown, on the Charles River, in June, 1775, and at Yorktown, on the York River, in October, 1781, will ever be regarded as the most memorable in the history of American Independence. Surely no two days in the past annals of our country ever excited greater hopes in the breasts of our patriot fathers.

If, for the accomplishment of this great event in our national history, Massachusetts produced the first soldiers, Virginia, on her part, gave the inimitable General of the whole war, and Massachusetts men were first concerned in privately suggesting his nomination; and if they did not actually give the first public motion and direct impulse for it, it was because they courteously waived that right to a noble sister colony, which was deemed at the time a politic act for the common good. If to Jefferson we are indebted for the draft of the Declaration of Independence, it is to the arguments and eloquence of Adams that we mainly owe its adoption. And, where were Henry, and the Lees, and Randolph, of Virginia, in the times that tried men's souls, but with the Adamses, and Warren, and Hancock, of Massachusetts?

On the institution of the Federal Government, Virginia and Massachusetts were not forgotten in the first places of honor and responsibility. Washington and Adams received the first votes for President; and Adams receiving a less number than Washington, from the same hands, became, according to a provision of the Constitution, Vice-President; while the great Virginian, as was unanimously intended by the voters, became President.

Indeed, this parallel might be carried to much greater extent, and the patience of the Knights completely exhausted. I will not, therefore, consume any more time on this endless theme, but give way to others for discourse of a more social and spirited character. But, before closing, let me suggest that we take pattern from the past. Let us, in every action of life, in every work and in every deed, emulate the examples of our fathers. Let us strive, in the language of our ritual, in that noble contention of "who best can work and best agree;" and never, never, between Massachusetts and Virginia, let there be any other feeling than that which has descended from our ancestry, and which should exist in a common brotherhood, united by the sacred bands of our mystic tie, which, I need not tell you, inculcate and enjoin good will and fraternal love to all mankind.

In conclusion, my friends and brothers, let me propose—

Richmond and Boston: May their citizens, and the successive generations which may come after them, be to each other, through the long ages of after-time, what true Templars are to one another, and what, from the earliest days of our common country, Virginia has always been to Massachusetts, and Massachusetts to Virginia.

In all courtesy and brotherly love,

I am truly yours,

Nathaniel B. Shurtleff.

Boston, 13 May, 1859.

Wm. Parkman, Esq., *Commander of the De Molay Encampment*—

Sir Knights—The inconvenience of absence from home, will excuse me, I trust, for not uniting with the De Molay Encampment in their delightful excursion to the Knights of Richmond; but I sympathize with you on this joyous occasion.

The visit of our Virginia friends on the festival the Holy St. John last year, and the brilliant display of two Encampments, representing the North and South, as they stood on the heights of Bunker Hill, beneath the great Obelisk, will long be remembered, and the associations of that day laid up as a sweet memorial in the archives of memory.

Your visit to Richmond—to the State where our good and illustrious Brother, the Father of his Country was born, and where his tomb hallows the banks of the Potomac—will awaken no less sacred and glorious reminiscences. May we not believe that his spirit still hovers over the land, and is anxious as ever to preserve inviolate that Union, of which he once said, "Frown indignantly upon the first dawning of any attempt to alienate any portion of our country from the rest."

Virginia and Massachusetts have still the same great and common interest to preserve the unity and integrity of our Republic, which they nobly felt in the Revolution; and if danger ever threatens us from abroad, may we not realize the prophetic minstrelsy of an American poet of the last century—

> "Should the tempest of war overshadow our land,
> Its bolt ne'er can rend Freedom's temple asunder,
> For bold at its portal would Washington stand;
> And repulse with his breast the assault of the thunder.
> His sword from the sleep
> Of his scabbard would leap,
> And conduct every flash with its point to the deep."

I offer a sentiment, which is at your disposal.

Fraternally, with respect,

Boston, May 13, 1859. John H. Sheppard.

Lychburg, Va., 14th May, 1859.

E. H. Gill, *Commander Richmond Commandery, No.* 2—

Dear Sir and Brother—I am in receipt of your kind invitation to participate in the entertainment and festivities on the occasion of the visit of our Boston and Providence Knightly Brethren to Richmond, on the 16th inst.

I am grateful for this mark of the kind feelings of the Sir Knights of your Commandery; and I appreciate highly, I assure you, the honor, and it would indeed be gratifying to me to mingle with them on that very interesting occasion. I have to regret—deeply regret—that pressing business, of a character not admitting of a postponement, will prevent my doing so.

I regret this privation the more because the social enjoyment would be heightened by the fact of a deep conviction on my mind that these interchanges of Masonic visits are but the harbingers of a re-union, of not only social, but commercial and political relations—and the dawn of a day of general reconciliation; and a revival of the feelings of the good old times, when side by side, Massachusetts and Virginia stood, shoulder to shoulder, and battled in a *common cause*, for a common *weal*. Within the borders of the one State, was first proclaimed "Liberty or Death," and the other was the first to resist the tyrant's will.

Fanaticism may have, for a time, alienated our feelings, and weakened the chain which binds us together, but I trust in God, not a link may be broken. It will add another sparkling jewel in the Diadem of Masonry, if upon her platform, which, in religion and politics, leaves free and untramelled the human will, political millennium should take place.

I pray you, present my most hearty and cordial greetings to our visiting Sir Knights of the North, for welcome, thrice welcome, are they in Old Virginia.

May your efforts of hospitality be as successful as you desire; it will then be a week long to be remembered; and should you succeed in *doing unto them as they did unto you*, then, as you have said and sung of the *Old Bay State*, may they, on their return, have cause, as I am sure they will feel inclined, to sing

> "Oh, carry me back to Old Virginia,
> To Old Virginia's shore."

Truly and fraternally yours, Jno. Robin McDaniel.

TOUCHES ON THE TRESTLE-BOARD—NO. 17.

THE ASHLERS OF THE TEMPLE.

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." 1 Kings v., 17. A curious inquiry here arises; from whence came these stones, and of what kind were they? In vain may we travel over the ancestral grounds of the Twelve Tribes to find the quarry where they originated. Travellers have not noticed any vestige of this nature on the surface of the ground; and if there had been, the evidence would have been written, as it were, indelibly on the brow or side of some mountain. If the native quarries of these stones had been on the surface of the earth, they would have been as visible and conspicuous as the caverns and fragments in the great marble excavations at Pentillicus in Attica, or Carrara in Italy. There can be no doubt that there is fine marble in Palestine, as Lebanon and all the mountains are chiefly composed of lime-stone. Dr. Thomson, Vol. 2, p. 5, states that from Khan Ninych to the bridge over Jordan—a tract near the shore of Galilee—he found "black basalt interspersed in a few places with white marble, intensely hard, and sufficiently compact to take a beautiful polish." But he speaks of no marble quarries which had ever been opened. Most of the marble used in the Temple, is said to have been brought from abroad. Tradition informs us—for I can find no historic authority—that the pillars were Parian marble, the material having been imported from the Grecian island, Paros, in the Ægean sea, by Hiram, King of Tyre. As for granite it is not a Syrian mineral; what is used there comes from upper Egypt.

It may be interesting to the Mason to know with certainty the native bed-place of those magnificent ashlers, which formed the foundation of King Solomon's Temple—for they came from no distant spot—they were not brought over high hills and deep vallies. Though hidden from the sight, they were obtained near at hand. They belonged to a subterranean region. Jerusalem is distinguished for four celebrated hills or mountains, Moriah, Acra, Zion and Bezetha, and for two pools whose waters have marvellous virtues, Bethesda and Siloam, so familiar to readers of the Scripture. On Moriah the Temple was built—from Bezetha came the stones of the building. Fortunately a light of mid-day has been cast on this vexed question, by an American traveller, Dr. J T. Barclay, in his book, entitled "The City of the Great King"—a work highly applauded in some of the Reviews. Dr. Barclay was attached to the American mission—resided nearly three years and a half in Jerusalem as Physician—and was a perfect master of the Arabic. As a Hakim or physician, and from his agreeable address, he enjoyed privileges beyond any of the Franks, who had visited that country. He administered to the sick in the Haram, and availing himself of his popularity, he was favored with a firman or license from the Effendi to pursue his study of Jewish antiquities. This seemed to have been a Providential circumstance in his good fortune—where strangers are so strictly and jealously watched and exposed to danger in gratifying any curiosity—that he should have found means of disclosing facts so interesting to the world and of such value in Archailogy. He made the discovery of a SUBTERRANEAN JERUSALEM, which in a great degree had been hidden for thousands of years, and for ages had been totally unknown; and this discovery was the result of accident. So often have great events not only in private life, but in the changes and revolutions of national history, sprung from a mere trifle—from some transitory incident little thought of at the time, yet pregnant with important consequences.

As Dr. Barclay was walking one day outside of the city, and near the Damascus gate, he observed that his dog entered a long narrow hole under the wall, and disappeared for some time. It excited his attention; and he began to think the animal must have found some kind of game, and was pursuing it into a hidden excavation. The spot was in the northeast corner of Jerusalem, and he resolved to explore the passage. He applied to the Effendi and obtained a permit, and taking some assistants with him, he proceeded to enter it. With difficulty and danger, they laid down, stretched themselves out, and one after another crawled feet first through the narrow aperture, forcing their way in the sand, and soon found themselves in an immense cavern. Having lit their torches, they perceived it was a space apparently two acres in extent, lying beneath the Bezetha mountain, on which the northern section of the city was built. It proved to be a large QUARRY; for there were numerous excavations in the beds of stone, many detached blocks, some rough, some partly wrought, whose shape and appearance corresponded with the old stones of the Temple still remaining. There was much lime-stone dust and an abundance of debris and chippings, showing that the blocks had been hewn and dressed, just as they are described in 1 Kings vi., 7., where each stone "made ready was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was building."

They clambered over "vast piles of chippings" which had lain there in darkness for ages. They discovered fragments of pottery—the remains of drinking vessels, probably used by Solomon's workmen—and several blocks marked by the chisel and dints of the hammer. Dr. Barclay then measured the cavern, or quarry; it was 600 feet in length, 125 in breadth, and on an average eight feet high. From the entrance of it to the area of the Temple, there was an inclined plain, and tracks of a road for the conveyance of the blocks. The stone was a lime stone, soft, pliable and nearly white, and of that kind which hardens by exposure to the air. At one end they found large masses half quarried, apparently by a tool like a pickaxe, with a chisel end, for there was not sufficient space to work with the mallet, and marks of the cutting instrument were plain. In the southern extremity they saw a deep pit and a human skeleton therein—probably of some stranger whose light went out as he stepped over the verge of a precipice and perished. When the Dr. and his men left the spot, and came into the open air, they looked like millers, from the limestone dust which covered them; an evidence not only of a quarry, but of a work-yard where the stone was dressed before taken away.

There can be no doubt, therefore, that they had discovered what may be called the Temple-quarry. It was under the hill of Bezetha, which in the days of King Solomon was outside of the walls, but which have since been inclosed by the fortifications of the city. Another fact of great weight in the scale of testimony is, that there are no visible quarries in the adjacent mountains round Jerusalem, at least none are spoken of; and if suitable stone could have been found elsewhere, the transportation of the immense blocks which were required, would have been difficult, if not impracticable over steep mountains, cliffs, and gorges in every direction. Besides, the fragments and chips would have shown for ages, where the workmen who split out and dressed them had been. True it is, that in one of our ancient lectures reference was formerly made to the quarries of Zeredathah, which lies near Jordan, seventyfive miles from Jerusalem, being the portion assigned to Manasseh; but this is an obsolete tradition; I cannot trace it to any sound authority. We may safely conclude then that the recent discovery of Dr. Barclay sets the question forever at rest. In 2 Chron. iii., 6, we are told that Solomon "garnished the house with precious stones for beauty." These came from abroad; and the pillars and pilasters said to be of Parian marble, were probably wrought by the cunning craftsmen of King Hiram in Tyrian workshops, and conveyed to Mount Moriah.

Dr. Barclay, in his interesting work on the "City of the Great King," has drawn a picturesque description of this great cavern; he calls the excavations under the city the NETHER JERUSALEM. His exploration, as far as he could go, was thorough and extensive. He found numerous passages, halls and galleries, some of which were supported by lofty pillars under arched roofs. One he called the Grotto of Jeremiah; it was two or three hundred yards from the quarry, and the material of it white as the driven snow. He counted more than one hundred pillars, which supported the walls and roof, some of them thirtyfive feet high. West of these he discovered caverns and vaults, some of them exceeding a quarter of an acre in extent. The stone everywhere was similar to that in the quarry. He found Jewish masonry mixed with shafts and capitals, and several spaces appeared to have been walled up, for an echo of the voice resounded loud in their chambers. In the "Grotto" he saw numerous crosses on the walls, evincing that this subterranean retreat was not unknown to the pilgrim and crusader; and he particularly observed "the manner in which the beautiful white solid limestone rock was carved by the mason's rough chisel into regular pillars."

Dr. Barclay is of opinion that a very small portion of subterranean Jerusalem is now known. Future travellers of energy and perseverance like himself, may hereafter, we trust, lay open this dark region to the light of the pen, and show it to be no less remarkable and extensive than the catacombs of Rome and of Paris. But I must pause. I have got into the hollow parts of the earth, and the novelty and interest of the subject will lead to further remarks in my next number; for the disclosures of subterranean Jerusalem—except touching the deep arches under the Temple—are very recent.

I. H. S.

THE SPURIOUS COUNCIL 33° IN N. ORLEANS.

THE following Decrees were adopted by the Grand Orient of France in February last, in relation to *Mr. James Foulhouze*, the head of the illegal so-called Sup. Council 33d degree, at New Orleans, and is published for the information of Brethren of the Scottish rite in this country:

DECREES BY THE GRAND ORIENT.

1. That the name of the Bro. James Foulhouze be and is hereby and forever ERASED *from its Book of Gold;*

2. That the PATENT of G.·. I.·. G.·., 33d Degree, which was delivered to him by the Grand Orient of France, on the 27th of September, 1845, is VOID AND OF NO EFFECT;

3. That this Decree shall be notified, through the *Official Bulletin*, to all the Masonic Bodies of this Jurisdiction, which SHALL REFUSE TO ADMIT IN THEIR TEMPLES ALL MASONS BEARING DIPLOMAS ISSUED BY THE SELF-STYLED POWER OF WHICH MISTER FOULHOUZE CALLS HIMSELF THE CHIEF;

4. That said Decree shall be communicated through the Grand Officer of Honor of the Order, entrusted with the correspondence, etc., to all the Masonic Powers of the Globe, to the end that they may give the same such attention as is right and proper.

A true Copy, *The Grand Officer of Honor, entrusted with the correspondence, etc.,*

REXES, 33d.

See the "Bulletin of the Grand Orient of France," for February, 1859, pages 412, 413 and 414.

LADY MORGAN A FREEMASON.

JANUARY, 1819.—"Well, here I am, a Free and Accepted Mason, according to the old Irish Masonic song. When we drove to the solitudes of the Rue Vaugirard, Faubourg St. Germaine, we found the court of the Hotel la Vilette and all the premises full of carriages: Belle et Bonne magnificently dressed in white satin and diamonds, and Voltaire's picture round her neck, set in brilliants, received us in the saloon with a sort of solemn grace, very unlike her usual joyous address. Madame la Generale Foy, the wife of the popular *militaire*, stood beside her; his Royal Highness Prince Paul of Wurtemberg, the Bishop of Jerusalem, Talma, Count de la Rochefoucault, in full dress, looking very like his illustrious ancestor of Les Maximes; Denon, the Count de Cazes, pair de France (brother to the premier, the Duc de Cazes,) General Favier, and many others whom we knew, were assembled, and muttered their conversation in little groups.

"At half-past eight they all proceeded to hold the Chapter for the installation of the Dames Ecossaises du Temple, according to the programme, we, les dames postulantes, remaining behind till we were called for. I really began to feel some trepidation, and the stories that I had heard from my childhood upwards, of the horrors of the trial of a free Masonic probation, rose to my mind, red hot poker included.

"At nine o'clock we were summoned to attend the 'Ouverture de la Cour des Grands Commandeurs.' When the battants were thrown open, a spectacle of great magnificence presented itself. A profusion of crimson and gold, marble busts, a decorated throne and altar, a profusion of flowers, incense of the finest odour filling the air, and, in fact, a spectacle of the most scenic and dramatic effect ever presented. Such of the forms as are permitted to reach the ears profane are detailed in the programme. We took the vows, but as to the Secret, it shall never pass these lips, in holy silence sealed."—Extract from *Lady Morgan's Diary*, just published.

SONG OF WELCOME,

WRITTEN by Sir JOHN K. HALL, of the Boston Encampment, and sung on the reception of the De Molay Encampment on its return from Virginia, May 24, 1859.

"Welcome to your homes once more,
Sir Knights, who from our Southern shore,
Bear back to us what erst of yore,
Bound us both heart and hand.
That friendship which should bind the twain,
Both North and South, in one strong chain,
Unbroken may it e'er remain
Around our native land.

Virginia's greeting, borne by thee,
Shall ever consecrated be,
And in our hearts enshrined will we,
Her memory ever keep.
Our band of Brothers, firm and true,
Shall put to shame the trait'rous few,
Who shed disunion's baneful dew,
'Mid graves where patriots sleep.

Old Massachusetts still shall prove
A worthy son of him we love,
Whose spirit from the Lodge above,
Well pleased that scene might view.
Where North and South stood hand in hand,
Upon that spot of his dear land,
Where he so oft met with our band
Of Brothers tried and true.

And in that name to Masons dear,
Of Washington, may we revere
His virtues, then we need not fear,
But we our land will save.
For heart with heart each other's rights,
Richmond and Boston by true Knights
Shall be upheld, till Bunker's hights
Sink in old ocean's wave."

THE ORDER IN TURKEY.

ORIENTAL LODGE at Constantinople, gave its anniversary Ball on the 24th February last. A numerous and brilliant company were present, the Brethren wearing their full regalia. The dancing commenced about nine o'clock and continued until one, when the company sat down to supper. Among the distinguished personages present were his excellency the English ambassador, Sir H. Bulwer and Lady. On their healths being drunk, Sir Henry said—

"Brethren, ladies, and gentlemen, I return you many thanks for your kind reception of myself and Lady Bulwer. I feel great pleasure in appearing among you in, I may say, a twofold character, as the representative of her Britannic Majesty, and as a Brother Mason. As the representative of her majesty, I naturally feel an interest in everything that affects Englishmen and English interests in this distant land; and I am proud and happy to avail myself of every opportunity of becoming acquainted with my countrymen here. I trust that the acquaintance thus begun with some of you this night, will not end here; but that all will remember that, apart from being your ambassador, my private influence and assistance are at all times ready for those of you who should require either. It was with no ordinary pleasure I was informed you were about giving your first annual ball; if I had had prior notice I should have felt honor, and considered it a duty, to have attended earlier. Continue, Brothers, in your fraternal feelings towards each other; and if I feel pleased in attending your first Masonic ball, and seeing so many of my countrymen present, allow me also to express my pleasure in observing that our French Brethren also appear in such numbers. Thanking you again for the very kind manner in which you have received Lady Bulwer and myself, allow me to propose the 'Health of the Ladies.'" His excellency's speech was received with cheers from the whole company.

A French Brother then addressed the ambassador, and testified to his own and his counrrymen's good feeling to Englishmen generally, to whom he paid several warm compliments, which elicited hearty acknowledgments from all present. Sir Henry briefly responded to these sentiments, remarking that he "rejoiced to see that the alliance so auspiciously begun at the commencement of the late war between the two governments was still cordially kept up by the people of the two countries; and from this strong popular *entente* between the two nations, he predicted the happiest results, not only for the respective countries but for the peace and prosperity of Europe generally." His excellency concluded these warmly cheered remarks by proposing the double toast of the "French Emperor and the Alliance," which was drunk with loud and flowing honors. After joining in a quadrille, their excellencies withdrew amid enthusiastic cheers, accompanied to the lower door by the Officers of the Lodge, the band playing "God save the Queen." Dancing was then resumed, and kept up with great spirit till nearly six o'clock, when the assembly broke up, and all retired infinitely gratified with all the details of the first English Masonic ball in Constantinople. The proceeds of the ball amounted to nearly seven thousand piasters, equal to fifty pounds sterling; which sum has been equally divided amongst the charities of Constantinople.

EXTENSION OF THE ORDER IN INDIA.

A NEW Lodge was consecrated at Bombay, India, on the 18th February last, on which occasion a brief address was delivered by the officiating Master, Bro. G. L. Judge, from which we take the following extract:—

"Masonry, as every Brother knows, is 'a beautiful system of morality veiled in allegory, and illustrated by symbols.' Such being the true definition of our noble art, it naturally follows as a corollary therefrom, that wherever Masonry increases, there must then necessarily be a proportionate increase of morality and virtue. How greatly, then, ought every Brother to rejoice in the formation of a new Lodge, for it is by means of our Lodges that the principles of our art, or, in other words, of morality and virtue, are propagated throughout the world. With mingled feelings, then, of pride and pleasure, I call your attention of the steady progress that Masonry has long been making over the whole face of the globe—marching hand in hand with civilization, and freely offering her hidden treasures to all who possess the key—the tongue of good report. Wherever liberty and enlightenment prevail, there Masonry flourishes; and though she generally shuns the haunts of despotism and superstition, yet even in regions darkened by them, favored spots (like oases in the desert) are found illuminated by her presence. In order that we may form some faint idea of the excellence of our institution, let us contemplate a few only of the innumerable virtues by which it is adorned. Its brotherly love, like good cement, firmly unites all true members of the fraternity into an impenetrable rampart of mutual defence and support. Its charity comforts and relieves the distressed and oppressed. And its benevolence, extending its genial influence beyond the pale of the Craft, enfolds in its ample embrace the whole family of man. In short, as that admirable Masonic writer, Dr. Oliver, most piously and justly remarks—'This holy feeling unites earth to heaven. With this love our profession will never be in danger of acquiring the appellation of hypocrisy, but will bear the strictest scrutiny; and however severely tried, will be found a firm possession. With this love our devotion will be the true devotion of the soul, in all its native simplicitly and sincerity. This heavenly spark within our bosoms will catch that heavenly flame of divine and seraphic love, which alone can unite the creature with the Creator; and thus alone can be formed and completed that true felicity of the human soul, the union to its divine original.' This being the opinion of our talented and reverend Brother, is it then, I ask, assuming too much to say, that our Brother Milton alluded to Masonry, when he so grandly and beautifully sung:—

"'Hail, holy light! offspring of heaven first-born!
Or of the Eternal co-eternal beam,
May I express thee unblamed? since God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate!'

"And then, after deploring his loss of sight, and consequent deprivation of the blessings of material light, he proceeds:—

"'So much the rather thou, celestial light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.'

"If any Brother think I have assumed too much, I can only say, that, if in those magnificent passages Milton did not intend to allude to Masonry, he alluded to it without intending to do so. Let us then, Brethren, with God's assistance, endeavor faithfully to perform all the duties that Masonry inculcates; for, if we succeed, this, our new Lodge 'Concord,' will become, what every Lodge ought to be, a real blessing to the human race."

THE EFFECT OF RESTORATION.

[Concluded from page 236]

The principle which is the subject of this investigation has been advanced and strongly advocated by our distinguished Brother, A. G. Mackey. In his Report on Foreign Correspondence for 1857, he says, "It will be remembered by some who now hear me, that for many years I have stood up, almost 'solitary and alone,' in defence of the doctrine that a Grand Lodge has the prerogative of restoring an expelled or suspended member to *membership* in his Lodge, as well as to the rights and privileges of Masonry. At length I am supported in that doctrine, at one time so unpopular, by the Grand Lodge of Missouri, which, by a special resolution, required Middletown Lodge, No. 50, to obey the edict of the Grand Lodge in the matter of Bro. Parker, by at once restoring him to all the privileges of membership in said Lodge, or that their Charter would be immediately arrested."

Bro. Mackey also claims the action of the Grand Lodge of Kentucky, in the case of Bro. Howe, in Excelsior Lodge, as favoring his views. These two are the only cases to which he refers, as sustaining his doctrine, and with due deference to his sagacity, we venture the assertion that he will have to look elsewhere than to the action of either of these Grand Lodges in these cases, for support for his doctrine, as on investigation it will appear that neither case has any bearing on the point in question. In the case in Kentucky, Bro. Howe had been sentenced to suspension by Excelsior Lodge and on his appeal the case was remanded to the Lodge for a new trial, on which being had, Bro. Howe was acquitted of the charges; notwithstanding which, the Lodge refused to recognize him as a member, on which he appealed to the G. Lodge for redress. He was not under any sentence at that time, so there was no restoration to Masonry or to membership, for he was at that time a member of the Lodge. The Grand Lodge merely decided that the acquittal left him in the same position and standing in the Lodge which he held before the charges were preferred, that he was then a member of Excelsior Lodge, and required that Lodge to recognize him as such. In the case in Missouri, Bro. Parker was a member of Middletown Lodge, and charges were brought against him, on the trial of which he was found guilty; but on his promise of reformation, the Lodge withheld the penalty and no sentence was passed upon him. He again became obnoxious to the members, and as a means of getting rid of him, they surrendered their Charter. Bro. Parker then petitioned a neighboring Lodge for membership, and while his application was pending, the members of Middletown Lodge petitioned for the restoration of their Charter, which was *returned* to them. Bro. Parker's petition was rejected by the neighboring Lodge. He then claimed membership in Middletown Lodge, under the restoration of the Charter, and the Lodge refused to recognize him as a member, on which he appealed to the Grand Lodge for redress, when the Grand Lodge decided (correctly, as we conceive,) that all who were members at the time of the surrender of the Charter required membership on its restoration, and that Bro. Parker was then a member of the Lodge, and issued an edict requiring the Lodge to recognize him as such. If a new Charter had been granted, the case would have been different, as in that case the petitioners alone would have been the members under it. The Lodge complied with the edict. Bro. Parker was not under any sentence at the time he appealed for redress, consequently there was no restoration to Masonry or to membership, for he was then a member of the Lodge. Subsequently he was arraigned for trial, for some offence, when he was unanimously suspended, which sentence the the Grand Lodge did not reverse, but dismissed his appeal. This case is similar to that of Bro. Howe, in Kentucky, and it is clearly shown that in neither case was the principle involved which is advocated by Bro. Mackey, and his failure of support in these two cases has *restored* him again to that "solitary" position which he says he has for many years maintained, and his Grand Lodge also remains "solitary and alone" in the enforcement of that doctrine, as will be shown below.

Masonic history furnishes but two instances in which a G. Lodge has attempted to interfere with this inherent right, and in both cases the failure to accomplish their purpose was complete. Only one of which, South Carolina, enforced its edict, and broke up the Lodge by expulsion. The other, the Grand Lodge of England, did not enforce her edict, but ultimately surrendered the point, as will be seen by reference to a correct history of the case,* from which this statement is drawn. In 1778, the Lodge of Antiquity expelled three of its members, Brothers Bottomly, Northouk, and Brearly. The Grand Lodge of England interfered, and ordered them to be reinstated. With this order the Lodge refused to comply, the members, to use their own language, "conceiving themselves competent and sole judges of their own Society." As this Lodge was working under the old Regulations, without a Charter, its labors could not be suspended by the Grand Lodge, but an attempt was made to get control of the Lodge in the following manner. The Grand Lodge recognized the three expelled Brothers as the Lodge of Antiquity, and allowed them to work as such, without a warrant, and admitted them into the Grand Lodge as the Representatives of said Lodge, and issued an order requiring the officers of the old Lodge to deliver the furniture, &c., of the Lodge over to these three expelled Brothers, and on their refusal to comply with *this order*, and not for refusing to reinstate the Brothers who had been expelled, the Grand Lodge expelled the Officers and some of the members. But they, considering their Lodge somewhat independent of the Grand Lodge of England, had previously attached themselves to the old Lodge at York, and continued their labors.

This state of things continued about ten years, when the matter was brought up under the Duke of Cumberland, Grand Master, and by his influence the Grand Lodge reconsidered the case and *rescinded* the sentence of expulsion, and restored all the Brethren, on their submission to the regulation in the *matter of Processions*, which was the origin of the difficulty, and *not* on their submission to the order *for restoring* the expelled Brethren. The Lodge then returned to its allegiance and re-admitted these expelled members, as an act of reconciliation, and thereby maintained their right of control over membership, which was tacitly acquiesced in by the Grand Lodge, thereby yielding the point of doctrine.

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*Preston's Ill. and Rev. of a Square, U. M. L.

In the other case, that of South Carolina, Walhalla Lodge had expelled two of its members, who appealed to the Grand Lodge which reversed the sentence and ordered the Lodge to reinstate the Brethren, which the Lodge refused to do, and surrendered the Charter; for which act they were expelled by the Grand Lodge. Did the Grand Lodge accomplish its object in this instance? Did it restore harmony in the Lodge? It did not; but, in attempting to exercise a power which was, at least, doubtful, they produced that very state of affairs which was anticipated and guarded against by the old Regulations. "It *spoiled* their harmony, hindered the freedom of their Communications, and even broke up and dispersed the Lodge," and failed in the end to accomplish its purpose. Now, is it expedient that a Grand Lodge should do this, even if it had the power? Does the good of the Craft require it? Were it admitted that the power was vested in the Grand Lodge, expediency is opposed to its being exercised and enforced. It is better that one Brother should remain unaffiliated for a time, with the probability of the dissentions being healed, and admission regained in a Constitutional manner, than that the harmony of a numerous Lodge should be disturbed and perhaps the Lodge broken up and dispersed, either by a surrender of its Charter by its members, or by expulsion by the Grand Lodge, for refusing to submit to its order.

References might be made to cases within our own jurisdiction. Would expediency have justified the exercise of that power in the case of Louisville Lodge, in 1855, or of Holly Springs and Thomas Hinds Lodges, in 1858? Would it not have resulted in the destruction of these Lodges? It is unnecessary further to pursue this subject. It has been shown that if the Constitution and Regulations of the Grand Lodge were silent on this subject, the Grand Lodge would possess *no such power*, it being *reserved* by the Subordinate Lodges.

The undersigned do not contend that the power to restore to membership could not be delegated to the Grand Lodge, but they do assert that it has not been done, and would advise that it should not be done, for that is one of their *reserved* rights, to which they cannot too tenaciously adhere. With a knowledge of the cases which have occurred in this jurisdiction within a few years, and which are still fresh upon the memories of many members present, it behooves us to pause and ponder long and well before we place in the hands of the Grand Lodge a firebrand, with the power to hurl it into our very midst, thereby creating confusion among the Craft, worse than that which occurred at the "high and lofty Tower of Babel, when language was confounded." Ere we entice the Demon of Discord to roam in our midst as a destroying Angel, kindling a blighting and consuming flame upon the very altars of Masonry, which the tears of the Craft would not suffice to quench, and whose wrath might be more difficult to appease than that which was met by David in the threshing floor of Ornan the Jebusite.

G. H. Gray, Sr.
H. W. Walter.

SOLEMN ADOPTION OF A MASON'S CHILDREN.

We read in the *Voice of Masonry*, published in Kentucky, by Br. Morris, that at the recent funeral of Bro. Wintersmith, towards the close of the ceremony, "Past G. M. Wintersmith, a cousin of the deceased, after the grave had been filled up, placed and held by each hand the two small orphan children of the deceased at the head of the grave of their father and said, with an utterance faltering with his own grief:—

"'Brethren, I present you these orphan children of our deceased Brother. They are indeed orphans. They have neither father nor mother. Both have gone to their long and final resting place; we hope they are in a brighter, better world. I charge you to protect and take care of these little ones, as you have often promised, and guard and shield them from danger. Be to them father and mother, for they are helpless and alone. And I trust you will raise your hands and register with me now a vow in heaven which shall be kept sacred and never broken.'

"The Brethren all raised their right hands to heaven, while Bro. Wintersmith repeated the following:—

"'Here, at the grave of their father, and before Heaven and this congregation, we solemnly vow that we will watch over, protect, defend and sustain these little orphans, and whenever they shall need our help or interposition it shall be freely and certainly bestowed—that we will never wrong them nor suffer it to be done by others—that as long as we have raiment, food, or shelter, or the means to procure them, they shall want for neither—that it shall be our special charge to see that they are reared and educated properly and well, and that we shall guard them as our own children, so help us God.'

"During this ceremony the eyes of the congregation and the Brethren were raining copious tears."

SOLOMON'S TEMPLE.

"The description of Solomon's Temple to be found in the First Book of Kings (ch. vi.) and the Second Book of Chronicles (ch. ii. and iii.,) shows the enormous scale on which building operations were then conducted. Eighty thousand men were set to hew in the mountains, seventy thousand to bear burdens, and three thousand three hundred to overlook and direct. The building consisted of the main body of the temple, a porch or portico in front, and the *sanctum* behind. The length of the body of the temple in feet (if we consider the cubit as 1 foot 6 inches) was 60 feet, and the width 30 feet, or one-half the length. The height was 45 feet, or half the length of the temple and *sanctum* together. The *sanctum* was 30 feet long and 30 feet wide. The porch extended the whole width of the building, and projected 15 feet, or half its width. The whole of these dimensions show curious attention to harmony and proportion.

"The temple was surrounded by three tiers of chambers, which were approached by stairs. They laid the foundations with great stones, costly and hewed, and the whole when completed was decorated in the most sumptuous manner. The two brazen pillars made by Hiram of Tyre resemble very closely, with their 'nets of checker-work, wreaths of chain-work,' 'pomegranates,' and 'lily-work,' both Persepolitan and Egyptian columns. The description of the position of these columns has led to much discussion. Perhaps it was analogous to that of obelisks before Egyptian buildings.

"From the First Book of Chronicles we learn that the temple was built from a previously arranged plan. It says, 'Then David gave to Solomon his son the pattern of the porch, and the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things.'

"Solomon was a great builder. Besides the temple, for which David had prepared, he raised the House of the Forest of Lebanon, a much larger structure, a house for himself and one for his queen. All these were of costly stones, described, as you remember, as 'sawed with saws within and without, even from the foundation to the coping.' Some of the stones were more than 18 feet long. He also built many 'fenced cities,' with 'walls and gates;' especially Tadmor, in the wilderness, now known as Palmyra. The *existing* ruins here, it should be mentioned, are of a date long posterior; probably after Trajan.

"The fact that Solomon married one of Pharaoh's daughters about 1013 years before Christ (at which period the Egyptians had erected many great structures,) shows his connection with that wonderful country, and prepares us to find at all events a coincidence in their buildings. Moreover, the Tyrians, to whom Solomon sent for a 'cunning man,' to work in gold, silver, brass, and iron, are supposed by some writers to have been extensively employed as architects by the Egyptians."

THE ORDER IN CHINA.

Hong Kong.—*Zetland Lodge.*—On St. John's Day, December 27th, the Brethren attended Lodge to receive the D. Prov. G. M., the Hon. N. T. Mercer, upon his return from England, who, upon this occasion, acted as installing Master, and installed as W. M. for the ensuing year, Bro. Philip Cohen. After the ceremony, which was most beautifully performed, and was duly appreciated by the Brethren, the W. M. appointed his officers :—Brothers G. A. F. Norris, S. W.; W. M. Richards, J. W.; E. K. Stace, Treas; J. M. Armstrong, Sec.; T. D. Bousdaile, S. D.; W. H. Foster, Jun., J. D.; G. R. Lawrence and E. K. Blakenay, Stewards; A. Grandpre, Dir. of Cers.; F. I. Hazeland, I. G.; A. Leigh, Tyler. In the evening a grand ball and supper were given, to welcome the D. Prov. G. M., Bro. Mercer, at the residence of Bro. Sassoon, who generously placed his handsome saloon at the disposal of the Stewards, and bestowed great pains in the decorations, which were of the most attractive and pleasing kind—banners and flags of all nations tastefully interspersed with evergreens and flowers. The magnificent band of the 1st Royals, together with the band from H. M. S, *Calcutta*, were in attendance, and dancing was kept up with great spirit. The supper was most *recherche*, and loud was the well deserved praise bestowed upon the stewards, Bros. Maclean, Richards, Bousdaile, Armstrong, Grandpre, and Hazeland, for their unwearied attention to the numerous guests. [Bro. Mercer is now the Prov. G. M. for China.]

Obituary.

Brother GEORGE C. BIGELOW.

At a communication of Morning Star Lodge, held at Masonic Hall, May 15th, 1859, the following resolutions were accepted and adopted :—

Resolved, That in the death of our beloved Brother, Geo. C. Bigelow, Morning Star Lodge of Free and Accepted Masons is deprived of the presence and counsel of one of its most esteemed, efficient, and worthy members.

Resolved, That while we bow reverentially before the inscrutable decree which thus early closes a useful and an honorable life, we cannot but deeply deplore the loss sustained by the Craft in the extinguishment of one of its bright and shining lights. Honoring Masonry, as he did, by his true and faithful observance of its teachings, illustrating its sacred precepts in all his transactions with his fellow-men, and keeping ever in view the truly Masonic discharge of "his duty to God, his neighbor, and himself," we learned, in the general estimation of his daily life, that

"Goodness is beauty in its best estate;"

and that while, with the deep sorrow which wrings the heart when the good and the true are cut off from among those who knew and loved them, we mourn, as Brothers mourn, his early death; we grieve for him—not as for one dead, but only gone before!

Resolved, That we share the deep affliction now resting upon the household of our departed Brother, and that we tender to them in this, their hour of grief, to the widow, the parents, the brethren and kindred, an assurance of our heartfelt sympathy and grief for their bereavement, while we would respectfully remind them, as among the consolations which death affords, of the blameless tenor of the life of him they mourn, of his fidelity to every trust, public and private, and consequent love and honor and troops of friends which on earth attended him—that to such as him

"Death is the crown of life!"

opening the portals to that immortal life to which he trustingly and humbly looked forward.

Resolved, That, in token of our respect for the memory of our deceased Brother, now, as we devoutly trust, free and accepted among the hosts of the celestial Lodge above, the jewels of this Lodge shall be draped in mourning for the term of sixty days from the date of our next regular communication.

Resolved, That the Secretary be instructed to present to the family of the deceased a copy of these resolutions.

Voted, That the above resolutions be offered to the daily papers of this city, also to the Masonic Magazine for publication.

John Field, *Secretary p. t.*

Worcester, *May* 15, 1859.

MASONIC CHIT CHAT.

☞St. Andrew's Lodge, of this city, a few weeks since made a donation of $50 in aid of the erection of a Masonic Hall, at Turk's Island, and $100 for the relief of the sufferers at the Island of Fayal. Such generous acts are honorable to Masonry.

☞In 1851, (says the London F. M. Magazine,) an English *lady* (erroneously supposed to be an English Brother) presented $250 to the Grand Lodge of Kentucky, to be appropriated to some subordinate Lodge for charitable purposes. The Grand Lodge has appropriated it for the support and education of the orphan children of one of its Past Grand Masters. Were there not similar donations to other Grand Lodges, by the same person, for similar purposes? If so, they were all mistaken as to the *sex* of the generous donor, if our London Brother is correct.

Death of an honored Brother.—A correspondent at Middlebury, Vt., under date June 15, writes as follows:—"Our venerable Brother Daniel L. Potter. P. M E G. C. of the Grand Encampment of Vermont, is no more. He has gone to that celestial Lodge above where the Supreme Architect of the Universe presides. His loss is deeply felt by the Brethren and citizens of this place, and the Fraternity at large. He was a zealous and true Mason, always ready to relieve the distressed, and to communicate knowledge to others."

☞The 24th was celebrated in a most successful manner, under the auspices of Union Lodge, at Middlebury, on which occasion the address was delivered by M. W. Brother Phillip C. Tucker, Esq, Grand Master of the State, and was undoubtedly an able performance. The escort was performed by the Burlington Encampment.

☞The celebration of the 24th at Framingham, passed off, we believe, to the satisfaction of all present. The attendance was larger than on any similar occasion for many years past. The escort was handsomely performed by the Boston Encampment. But we have no room for particulars this month.

Grand Lodge of Iowa.—We have been politely favored with the second volume of the proceedings of the Grand Lodge of Iowa, bringing the transactions down to the year 1858 It is a beautifully printed volume of some 700 pages, on fine paper, and embellished with a striking portrait of the compiler, R. W. Brother Theodore S. Parvin, and of other P. Grand Masters, which are doubtless also good likenesses. The preparation and arrangement of the proceedings has been a work of great labor, and we congratulate our Brother, and his Grand Lodge, on the successful and highly creditable manner in which he has discharged the important duty of his appointment. The work will ever be esteemed by the Brethren of Iowa, especially, as one of value and interest to them, while it constitutes an important addition to the general Masonic history of the country.

☞The Consecration of Henry Price Lodge, at Charlestown, took place on the 22d ult., when the R. W. Bro. G Washington Warren was installed Master; W. N. Lane, S. W.; J. W. Hurd, J. W.; Thos. B. Harris, Treas.; and E. S. Waitt, Secretary.

The ceremonies were performed by the M. W. Grand Master, assisted by his officers; at the conclusion of which the Grand Lodge and visitors present, partook of an enterainment, furnished by the new Lodge. We have not room this month for such a notice of the occasion as it deserves.

☞We understand that the new Encampment at Milford, in this State, was organized, and did its first work on the 20th ult. Milford is a flourishing manufacturing village, and it is thought will be able to maintain the new Encampment with credit. It has also a flourishing Lodge and Chapter.

☞We see it stated in the papers that Edwin Forrest has given $500, recovered in a suit against N. P. Willis for libel, to the Grand Lodge of New York for charitable purposes.

☞We have had upon our desk for sometime, Part 3d of "the early Records of Freemasonry in the State of Connecticut," by R. W. Brother E. G. Storer, Grand Secretary. Like the two preceding Parts it is beautifully printed, and its contents are admirably arranged. The historical sketches of the early Lodges, though brief, add much to the interest and consequent value of the work.

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GEN. GRAND CHAPTER.

The ensuing triennial session of the Gen. Grand Chapter, and also of the Gen. Grand Encampment of the United States, will be held at Chicago on the second Tuesday of the coming month. The sessions of both bodies will undoubtedly be of more than ordinary interest, as business of more than usual importance is to come before them.

It is known to every well-informed Mason, that for some years past there has been growing up in certain sections of the country, a strong opposition to the authority, and a desire to bring about a dissolution of these bodies. And the indications seem now to warrant the conclusion that this opposition will, at the ensuing meeting, assume an organized and tangible form. But whether it is to manifest itself in a distinct proposition to dissolve the bodies, or so to change and stultify their organic laws as to render them in the future incapable of either good or evil, remains to be ascertained. We think, however, that the former course will hardly be attempted; or if attempted, that it will not succeed. For we do not perceive how the presiding officer of either body can, consistently with his official obligation, entertain, or the members vote for, a proposition of the kind. The introduction of such a resolution would be an act of rebellion against the Constitution and authority of the body, and in derogation of the allegiance it claims of all its members. As the body did not create itself, neither can it lawfully destroy itself. It is a rule of Masonry, that so long as a competent number of members remain to work the Lodge the majority have no power to dissolve it. The same principle obtains in the organization of the Grand Lodge. Three Lodges will forever perpetuate its existence. There is no power in the majority to destroy it, without trampling under foot the great conservative principle that under-lies the whole superstructure of Masonic government, and the overthrow of which would resolve the Institution back into its original elements. What is true of the Grand Lodge, is also true of the Gen. Grand Chapter, and of every other body recognizing the Masonic rule as the law of its existence. A proposition to dissolve either of the General Grand Bodies would, therefore, in our view of the case, be such a proposition as the presiding officer could not entertain, and as the members could not vote for, consistently with their obligations and duties. Any such attempt, if successful in the body where made, would be but the initiation of a revolution and schism, the consequences of which to Capitular or Templar Masonry (as the case might be), could not be otherwise than seriously injurious to its future reputation and usefulness as a branch of the great Masonic family of the country. And what may perhaps be regarded as of equal or greater importance, the moral influence of the example would be such as every good Mason, of whatever grade, would deeply deplore.

In connection with this subject, we invite the attention of our readers to the following extract from a report adopted by the Grand Chapter of New York at its late annual communication. It is from the pen of Judge Lewis, the present intelligent and able Grand Master of the Grand Lodge of that State, and is worthy of his character as a conservative and true Mason:—

> It is objected to the General Grand Chapter:
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> 1. That it has failed in the important object of establishing a Uniformity of Work.
> 2. That it has failed to decide important questions of Masonic law and usage.
> 3. That it has failed to settle important controverted questions between Grand Chapters.
> 4. That it has failed to bestow benefits upon the Craft commensurate with the expenses of sustaining it.
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> If there be any other complaint against this body, it may be resolved into one of those above enumerated, and the allegations against it, therefore, are not for what it *has* done, but for what it *has not* done. The general charge of inefficiency so commonly urged, is always based upon one of the above particulars. This charge, if well founded, certainly presents a full answer to the fears so often expressed, that it will centralize power or improperly interfere in the local concerns of the State jurisdictions. An inefficient ruler can never become a despot.
>
> And upon whom does this charge of inefficiency mainly rest? Who are the constituency of this body? Who are the representatives in it? They are the State Grand Chapters and their subordinates—the delegates by the State bodies constitutionally chosen according to the usages of Masonry; that is to say, the Grand Councils of the several jurisdictions; Companions who have been chosen not for a temporary purpose, but those in whom trust is reposed for their moral and intellectual worth, and their Masonic attainments. Could the powers of such a body be trusted in safer and more discreet hands? Do they cease to be

> members and officers of their respective Grand Chapters, when they take their seats in the General Grand Chapter? Will a body thus constituted ever prove faithless to the immediate constituency of its members? As well might it be supposed that they would wrong them in the other official capacities which they sustain to them, and which would be plucking down evil on their own heads. They are each and all the champions of State rights from their very position, and it is no foreign power to whom a reluctant allegiance is compelled.
>
> And if there have been failures, what has caused them? Those who make this complaint are vested with power to act; why then do they neglect so to do, and, taking advantage of their own omissions of duty, charge them as offences upon a body of which they are constituent members? Let them but strive to make it what they say it should be; strive to accomplish the things desired, and we should hear no more complaints of "inefficiency" or "failure." It is easy for the governed in any community to resist or retard the operation of law, and then to deny its supremacy; and most easy in an association which is merely *voluntary*.
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> We will not discuss the question of expense; for with us a mere *pocket* argument has little force; but there is one advantage alone derived from the General Grand Chapter, which outweighs all the objections which may be brought against it. It brings the representatives of the Fraternity throughout the Union together, at stated periods and at different places, too far to effect improper combinations, to cheer and encourage each other in the discharge of their self-imposed duties; to give and receive mutual counsel and advice; to impart to each other and to the Fraternity their treasures of Masonic learning; to form friendships which endure while the heart throbs, and which have their potency even in the din of political strife or sectional controversy; and it wipes off the mould and rust of that narrow provincialism which degenerates into selfishness. We do not underrate the intelligence and worth of our own Grand Chapter, and the Chapters and Companions under its jurisdiction, but we are neither so dishonest or immodest as to claim that all of virtue and wisdom lies compact between Montauk Point and the Falls of Niagara. New York, when it was weak and feeble in the number of its Companions, was of the first to assist in forming the General Grand Chapter; now that our jurisdiction is strong in numbers and self-sustaining power, we feel and proclaim, in the name of its eightyfive Chapters, that it will be the last to forsake its early pledges. This is not said because New York has been the favored recipient of the bounties of the General Grand Chapter, for from its action and legislation we have received no tokens of undue partiality; neither have we to complain of any wrongs inflicted.
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> Your Committee are in favor of the continuance of the General Grand Chapter for the following brief reasons, which we cannot now elaborate:—
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> 1. Because it gives vitality to Royal Arch Masonry throughout the Union.
> 2. Because all Royal Arch Masonry in the Union (with few exceptions) derived its existence from it.
> 3. Because it has fostered and spread Royal Arch Masonry through all the States of the Union (with few exceptions,) and in the several Territories.
> 4. Because it is the common tribunal to which all vexed questions may be referred.

5. Because it is the only medium through which an uniformity of work and community of customs and usages can be successfully accomplished.

6. Because it has prevented confusion and dissensions which would have ensued; if not always by a tone of authority, it has been by the effective means of advice and example.

7. Because it has cultivated a spirit of confraternity through the Union which has proved more potent than the strong arm of power; has established social and fraternal relations between distant jurisdictions, and has promoted a sentiment of patriotism and laudable emulation in the Craft.

8. Because it has stayed innovation and discountenanced exclusiveism, which are at variance with the principles of our institution, has taught by its example a striking lesson of the universality of Masonry.

9. Because we are sacredly pledged to support and continue it by the force of our voluntary and most solemn obligations.

Without multiplying reasons or adducing instances, your Committee urge the continuance of the General Grand Chapter, and our allegiance to its authority, not only as a matter of expediency, but of duty, and they trust that when the question is carefully considered, there will be found but one opinion on the subject in this Grand Chapter.

Therefore, by the Grand Chapter of New York in annual convocation assembled, it is

Resolved, That this Grand Chapter is, as it has been heretofore, convinced of the utility of, and benefits derivable from, the General Grand Chapter as at present organized, and conceives itself bound by the most sacred ties to maintain its existence, uphold its supremacy, and recognize it as the governing body of Royal Arch Masonry in the Union.

The above indicates very clearly the sentiment of the Grand Chapter of New York, and what will be the action and vote of its delegates, should the question of dissolution come up for consideration. And we have reason to believe that in the course indicated, they will be fully sustained by the delegates of most of the older Grand Chapters of the country, if not from any love of the body itself, yet from the inherent difficulties of effecting an equitable and honorable dissolution of it, in the manner suggested.

But if the body cannot be dissolved on its own motion, it may, nevertheless, doubtless be so crippled in its Constitution as to become wholly worthless as a controlling power. And such we conceive would be the effect of the adoption of the amendments, as a whole (some of them are unobjectionable) which are now pending and will come up for final action at the ensuing session. They are thirteen in number, and are briefly set forth in the following extract from the able report of the committee of the Grand Chapter of New York, and in whose opinions, as here expressed, we mainly concur:—

1. The amendment to Article I., Section 2, which defines the powers of the General Grand Chapter.

From the first paragraph of this proposed amendment, your Committee feel compelled to dissent, as unsound in theory and erroneous in fact; which last, is abundantly demonstrated by its history, and confirmed in part by the existing records of this Grand Chapter. They regret their inability at this closing period of the session to write out fully the reasons for their dissent, and must content themselves with the above brief declaration. As the amendment to Section 2, which will be found on pages 45 and 46 of the General Grand Chapter proceedings, is an entire proposition, and not divisible by us, the whole must, therefore, be disapproved, if the Grand Chapter should concur in the views of the committee.

2. The amendment to Section 3, of the same Article, which entitles a Chapter under dispensation to be represented as soon as a Charter is granted.

This is not only unsound in theory, but inexpedient in practice, and for these reasons, which have long controlled the usage of this Grand Chapter, your Committee cannot recommend the passage of this amendment.

3. The amendment to Section 4, of the same Article, which defines the number and manner of casting the votes of representatives and proxies. To this the Committee can see no objection.

4. The first amendment to Section 6, of the same Article, making a verbal correction, is proper to be approved. To the second amendment, proposing an addition to the same section, the Committee are opposed for like reasons given for opposing the amendment to Section 2.

5. The amendment to Section 9, of the same Article, proposes to strike out the Past Master's degree from the Chapter series.

This, though brief in words, is very important. The Committee approve of this amendment, for reasons readily understood, but which they cannot freely write. The degree clearly belongs elsewhere, and its present place is dependent upon a mere theory, which has long since been abandoned in practice.

6. The amendment to Section 11, of the same Article, defining what Chapters are intended, should be approved.

7. The proposed amendment to Article I., as new Section 14, proposes to allow an appeal from the decision of the General Grand High Priest by a two-third vote.

The Committee regard this amendment as unmasonic in its character, fallacious in its theory, mischievous in its tendency, and dangerous in its example.

8. The amendment to Section 5, Article III., authorizing the conferring of the degrees of Mark Master and M. E. Master, under certain circumstances, is entitled to our approbation, and supplies a want long felt.*

9, 10. The Committee recommend in concurrence in the amendments to Section 1 and 2 of the Miscellaneous Article.

11. The addition to Section 3, of the same Article, is not objectionable in principle, but the Committee cannot approve its language as expressing the idea of a new confederation of Grand Chapters, and thus changing the entire frame-work of government of capitular Masonry in the United States.

12, 13. To the first amendment offered by the Grand Chapter of Vermont, on pages 50, 51, the Committee recommend assent; but they do not concur in the propriety of the second amendment, which reduces the Charter fees of a Chapter to sixty dollars. For stability they would rather that the facilities be lessened.

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*See Art. 3, Sec. 5, of present Cons. The amendment *rejects* the P. M. degree as a prerequisite for the R. A.

THE MICHIGAN CASE.

This case, which has created a good deal of excitement, and elicited a large amount of angry, not to say unmasonic discussion, in various sections of the country, and which will probably become a cause of disagreement at the ensuing meeting of the Gen. Grand Chapter, may be briefly stated as follows :—

Art. 2, *Sec.* 7, of the Constitution of the Gen. Grand Chapter provides that—"No Dispensation or Charter for the institution of a new Chapter of R. A. Masons shall be granted, except upon the petition of nine regular R. A. Masons ; which petition *shall be* accompanied with a certificate from the Chapter *nearest* to the place where the new Chapter is intended to be opened, vouching for, &c., and *recommending* that a Dispensation or Charter be granted."

Art. 1, *Sec.* 1, of the same Constitution, declares that—"The Gen. Grand Chapter shall have and maintain *jurisdiction* over all State Grand Chapters," &c., and "shall have authority to *suspend the proceedings* of such State Grand Chapters, &c., as may knowingly *violate* any of the provisions of this Constitution."

So much for the law. And from it it appears, 1st, that before a State Grand Chapter can *lawfully* grant a Dispensation or Charter for a new Chapter, the petitioners therefor must obtain the *recommendation* of the Chapter *nearest* to the place where the new Chapter is to be located. This is plain enough. And, secondly, that, if the State Grand Chapter, in disregard of this regulation, issues a Dispensation or Charter for the establishment of a new Chapter, without the *recommendation* of the Chapter *nearest* the proposed location of said new Chapter, then it knowingly commits such a violation of the provisions of the Constitution of the supreme Body, as authorizes the suspension of its proceedings,—by the Body itself, if in session ; or, *ad interim*, by its presiding officer,—whose official oath requires him to see its laws respected and obeyed. And now for the facts.

Some two or more years since, a competent number of R. A. Masons drew up a petition to the Grand Chapter of Michigan, for a Dispensation or Charter to open a new Chapter in Detroit, and submitted it for the approval and recommendation of Monroe Chapter,—that being the *only* Chapter then in that city. This recommendation was refused ; and of course the petition was defective, inasmuch as the requirements of the Gen. Grand Constitution had not been complied with. Nevertheless, the Charter was granted by the Grand Chapter of Michigan—not with the consent or *recommendation*, but against the *protest* of Monroe Chapter. The aggrieved Companions, regarding this act of their Grand Chapter as a wilful violation of the Gen. Grand Constitution, and probably smarting under the wrong they felt had been done them, brought the subject to the attention of the Gen. Grand High Priest—not as an *appeal*, as has been said, but in the form of an *information*—and the result was the "suspension of the proceedings" of the Grand Chapter of Michigan in the premises ; that is, so far as they authorized the establishment of a second Chapter in Detroit.

Such are the facts, briefly stated, but with sufficient distinctness to enable the reader to judge correctly of the merits of the case. The argument, set up in certain quarters, that because the Gen. Grand Chapter may have, under peculiar circumstances, adopted a resolution inconsistent with the first, or any other article of its Constitution, therefore such article is void and of no force, is a fallacy. The organic law cannot be set aside by resolution, or in any other manner than that described by its own terms. If any such resolution as the one indicated has ever been adopted by the body, it was an unconstitutional act, and is of no value as a precedent. The provision under which the Gen. G. H. Priest has acted, may be a dangerous and oppressive law, and its repeal may therefore be expedient. If so, let it be repealed, or so modified as to relieve it of its objectionable features. But do not let us condemn or censure an officer of our own choice—a Companion, distinguished for his long services, great experience, faithfulness, and eminent ability—because, in a conscientious discharge of his delicate and responsible official duties, he has felt himself called upon to execute the laws we have committed to his hands, and solemnly sworn him to vindicate and enforce. Against such injustice Masonry protests.

MONTACUTE LODGE.

This is the name of a new Lodge which was consecrated at Worcester, in this State, on Tuesday, the 28th June last, after having worked one year under Dispensation. It takes its name from Lord Montacute, who, as Grand Master of Masons in England, granted, in 1733, a Commission to Henry Price, to organize the first Grand Lodge in America, which was opened in this city in July of that year. The ceremonies of Consecration and installation of officers were performed by M. W. Grand Master Heard, assisted by the R. W. Charles R. Train, D. G. M. ; Wm. D. Coolidge, as S. G. W. ; Chas. Robbins, J. G. W. ; W. W. Wheildon, as G. Treas. ; Chas. W. Moore, G. Sec'y. ; Rev. E. M. P. Wells, D. D., G. Chaplain ; Wm. S. Gardner, G. Marshal, and other officers of the Grand Lodge. Previous to the commencement of the ceremonies, the Grand Officers, at the invitation of the new Lodge, sat down to one of the most elegant and inviting entertainments it has been our privilege to be a party to for many-a-day, whether regarded in the light of its own tempting excellence or in the manner of serving. In both these particulars it did ample credit to the good taste of the gentlemanly host of the "Bay State," which, en passant, is one of the finest, cleanest and best arranged public houses in the interior of the State, and from its fine location in one of our most thriving inland towns, our friends would find it quite a desirable place for a few week's sojourn from the heat of the city during the present warm weather.

A considerable number of Brethren were present from Morning Star, and the Lodges from the neighboring towns, to many of whom the ceremonies were new, and therefore the more interesting. The charge of the Grand Master was short, but forcible and impressive. The officers installed were as follows :—Wm. A. Smith, W. M. ; Geo. W. Bentley, S. W. ; James H. Osgood, J. W. ; Seth P. Miller, Treas. ; Wm. H. Eaton, Sec. ; Humphrey Webster, S. D. ; E. H. Broad, J. D. ; Wm. A. Carey, S. S. ; Lyman Brooks, J. S. ; Samuel Kelley, Chaplain ; James H. Freeland, Marshal ; Daniel Seagrave, Tyler.

MISSOURI MASONIC COLLEGE.

We regret to learn that this institution, after a severe struggle of some eighteen or more years on the part of its friends to secure for it a permanent existence, has ceased to be, and that too at a moment of its greatest apparent strength. But this is of course only apparent, because it is not to be presumed that the Grand Lodge would consent to the great sacrifice its abandonment necessarily involves, for any reason less urgent than an imperative necessity. We are told that it is wholly free from debt, and that it is comparatively well furnished. This may be true ; and yet, not being self-sustaining, it may be an incumbrance upon the Grand Lodge to which its treasury is not equal. We do not know how the fact may be ; but it seems to us that some such weighty consideration must have determined the action of the Grand Lodge in ordering it to be closed.

A correspondent at Lexington, (the seat of the College,) under date June 27th, says, the closing of the College is "producing great dissatisfaction here, and out of it will grow several law-suits, if it is not again opened and sustained. *Thirtythree thousand dollars* were paid by the people here to have it erected, under legal pledges to keep it up, on the part of the Grand Lodge. A large number of Perpetual Scholarships were sold and paid for, which are now outstanding. A convention was held here on Friday to take measures to compel the Grand Lodge to perform its obligations."

It is not, probably, to be wondered at that the people of Lexington, and perhaps others who have contributed liberal towards its establishment, should feel some measure of excitement at its suspension at a moment when it had apparently just freed itself from embarrassment ; but we apprehend that when the facts are fully disclosed, all reasonable cause of complaint will be removed, and that the Grand Lodge will be able, from the proceeds of the property, to make such pecuniary arrangements as will be satisfactory to all parties.

THE LODGES AT HONOLULU.

We are gratified in having it in our power to announce the amicable adjustment of the difficulties which have for sometime past existed between the two Lodges at Honolulu—the one holding under authority of the Grand Orient of France, and the other under the Grand Lodge of California—and which tended much to alienate the sympathies and disturb the harmony of the Brethren there. The question in debate was, we believe, originally, solely one of legality and jurisdiction ; but, as in the case of most questions long in dispute, the discussion naturally engendered unkind feelings where fraternal sympathies alone should have existed ; and the consequence was that the progress and usefulness, if not the reputation, of the Order in the island, were injured, and its power for good greatly impaired. This was a matter of sincere regret, not only to the immediate parties to the controversy, but to all whose knowledge of the locality, in a Masonic point of view, enabled them correctly to appreciate the great importance of maintaining a unity of purpose and action among the Brethren at a point where, in consequence of its peculiar situation, there is often so much and urgent occasion for active co-operation in the work of benevolence. But, if our correspondent is correctly informed on the subject, there is no longer any occasion for regrets—the Brethren have buried their differences and are again united in their labors.

GEN. GRAND LODGE.

We presume it may be safely assumed that the idea of establishing a Gen. Grand Lodge, or any other Body corresponding to it, having even a qualified jurisdiction over the Grand Lodges or Fraternity of the separate States, has become obsolete, as it is impracticable. Yet, the subject is still occasionally brought up for discussion ; and such discussions not unfrequently elicit views and opinions which are worthy of preservation for future reference. Such we think are the following from the able and eloquent report of the Committee of correspondence in the Grand Lodge of Vermont, from which we have also given in the present number several other extracts of interest and value :—

> "Masonry is peculiar to itself. It is entirely unique in its character. It has come down to us from remote antiquity, and its ancient landmarks are still acknowledged

as of binding force and conclusive authority. Its meetings are neither controlled by parliamentary usage, nor governed by parliamentary law. It is an institution by itself and of itself. These Masonic axioms should be kept in mind in our discussion of this subject. Never, in all history, has any higher body than a Grand Lodge, limited by State lines or the boundaries of a country, been permitted to exercise authority in Masonry. The general landmarks were so well defined in the 'ancient charges,' and the idea so universally entertained that no 'man has power to make innovations' therein, that no general Grand Body to supervise the Craft, seemed to be called for or required? What need of a body to legislate where all the laws needed are already enacted and in force by the unanimous consent of those to be governed by them? What need of a body to enforce obedience to regulations, when none are inclined in any wise to disobey? Was a more intimate union sought? What need, when no jars or discord had disturbed the reigning peace and harmony? So anciently, so in modern days. We have the same landmarks, 'the same law and testimony.' What need of an organization overshadowing all the Grand Lodges of our States, and to which they shall be made amenable? Such body can have no authority but that which it derives; no power but that which is delegated to it. And whence shall its authority and power come? From the very bodies whom it is to govern. Itself is to be a creation having no inherent power to live or act; a machine whose wheels are set in motion or stopped, whose momentum is retarded or accelerated as its masters dictate. Well may we inquire then what good is to result from a body thus constituted. Does Masonry need a *new* set of laws for its government? 'We agree that no man, or body of men can make any innovations upon the body of Masonry.' 'Ye have Moses and the Prophets, hear them.' Do we want uniformity in ritual and work? How shall we best obtain it? By the solemn edict of a body that has no power to enforce our Lodges? Do errors in practice, and errors in Masonic jurisprudence, sometimes creep in? Does some dashing 'Young America,' with more zeal than knowledge, attempt to foist some innovation into our midst? Shall we wait the coming of the royal edict to drive it out, or to correct the error? Or shall some calm, cool-headed, intelligent Brother show us the landmark that is infringed, the usage or law that is violated, and point out to us the way in which we should go. Take, if you please, a survey of the published correspondence of the Grand Lodges of the United States. Is any error committed? Is any new subject discussed? Is any 'innovation' attempted? How quickly the learned in Masonic lore detect the 'impostor,' expose its shape and form, and drive it out from among us. And how readily is the instructive and useful gathered up and assimilated. Thus evils are speedily corrected if any exist, and good promoted. On the score of utility and necessity, then, we find no argument in favor of a General Grand Lodge. Its utility might well be questioned, if its necessity were undoubted. Its necessity would be doubtful, even if, practically, a body of such huge dimensions,—having no head but a borrowed one, no power of locomotion not derived from without itself, and no life but that obtained by transfusion, could be useful to itself or the fraternity."

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The following historical facts in connection with this subject will be interesting to our readers:—

"The first germ of a General Grand Lodge is found in the proceedings of the Grand Lodge of Pennsylvania, which in 1780, nominated or proposed General Washington as G. G. Master of Masons. To commemorate this event, a medal was struck, having on one side a face of Washington, surrounded by the inscription, George Washington, President, 1797. On the reverse, is a Masonic Carpet, and the inscription *Amor, Honor et Justicia, G. W., G. G. M.* In 1790, the Grand Lodge of Georgia renewed the proposal again, and again in '99 the Grand Lodge of South Carolina invited the concurrence of all the Grand Lodges, and then, again in 1803, '09, '22, '23, '24, '39, '42, '43, '45, '47, '50, '53, '55, '57, the proposal was renewed and each time without success. A period of sixtyseven years elapsed, after it was first mooted, before a convention was held, and then, although the project was recommended by such prominent men and Masons as John Marshall, of Virginia, Henry Clay, of Kentucky, and others; still the action of the Grand Lodges was generally adverse to the project."

TOUCHES ON THE TRESTLE-BOARD—NO. 18.

SUBTERRANEAN JERUSALEM.

TRAVELLERS inform us, that the existence of caverns, halls and galleries under the habitations and streets of Jerusalem, has long been a matter of report among the citizens, and a subject of frequent conversation; yet few believed it, and till recently, most persons set it down as an oriental myth. We owe to American enterprise, and indomitable perseverance, the evidence of its reality. True it is, that in 1818, Dr. Richardson made some investigation; but, we have to thank Catherwood—Barclay—Walcott, the missionary, and Thomson, for aiding in these great discoveries; of whom Dr. Barclay may truly be said to take the lead. He first brought to light the Temple quarry already described in a previous number. In "The City of the Great King" he describes an interesting exploration he made at another time. He descended from the enclosure of the Haram into a chamber under-ground in company with the Effendi and some assistants, well supplied with flambeaux. This was in Nov., 1853. They went down a broad flight of fortyfour steps, and came to a beautiful sheet of water, which the Doctor and his sons waded through, while the Effendi "mounted on the shoulders of a Fellah," navigated the flood. The Doctor visited this spot again, and spent some time sketching and measuring the dark region. The reservoir was seven hundred and thirtysix feet in circuit, and fortytwo deep, and he estimated its capacity at two millions of gallons. He could find no fountain connected with it, nor any entrance to the aqueduct of Solomon's Pools; but he concluded it was the "Sea" spoken of by the son of Sirach. This discovery originated from removing a half buried marble capital, when they were exploring the Haram which was in the area of the Mosque of Omar.

Beneath the Mosque itself on the western side—we are told by Mr. Prime, in his "Tent Life in the Holy Land," p. 182—there is a crypt or vault, held most holy by the Moslems. He approached the door-way, but the Sheik skillfully evaded his questions touching it, and refusing to take him down, said none but the Sultan, or one of exalted piety, could be admitted there. He saw the door, and two curious prints purporting to be pictures of the subterranean chamber; the inference from such premises is therefore pretty affirmative.

Mr. Walcott in 1842 descended a well eighty feet—came to a vaulted room on the side, eighteen feet long and fourteen wide—went down eleven feet more—and found a passage arched with rocks leading off a hundred feet to a reservoir. Dr. Barclay afterwards explored the same, and discovered a room in which were fragments of marble columns. This was ninety feet from the surface. Dr. B. had heard of two long tunnels or passages which led from the interior of Jerusalem into the country—a distance of four miles; also of another one in the valley of Kedron, leading from the Bezetha. He tried to explore them, but in vain; they were choked up with sand and debris; yet he did not doubt their existence as described by Josephus. For there must have been some secret avenue to the country, when the city was so rigorously besieged by Titus. Dr. Barclay could thus far verify Josephus—whose veracity De Quincy loves to put upon the rack—and future explorations, perhaps, under royal patronage and munificence may still further corroborate the statements of the only minute historian after all, on whom the world relies for a description of the most terrific siege on record. And thus at some future day the alarming noises, blue flames and phenomena, which startled even the Roman legions at the midnight hour, may be found realities—not the work of unearthly witchcraft, but the cunning contrivance of priests who knew the under-ground railroad and all the subterranean secrets. Josephus, Book xv., Chap. xi., says expressly there was an occult passage from the tower of Antonia, which stood at the N. W. corner of the area, to the interior chambers of the Temple. This tower was built by Herod, who named the fortress after his friend Antonius, the Roman ruler. It was once very celebrated for height and strength, standing on a rock fifty feet high and precipitous, and overlooked the Temple area. Near it was St. Stephen's gate, and also the Via Dolorosa, or Way of Grief, to the Holy Sepulchre. Here Pilate held his judgment-hall.

There is another piece of indubitable testimony that the vaults, passages and chambers in the lime-rock on which Jerusalem was built, were numerous; it is the extensive provision under ground of furnishing water to the city. Strabo, who flourished in the reign of Augustus and Tiberius, and wrote his celebrated work of Geography in Greek, mentions the fact that Jerusalem was abundantly supplied with water. Tacitus' History, Book v., 12, describes the Temple as a fortress, with—"Fons perennis aquæ, cavati sub terra montes"—a fountain of perpetual water, the mountains having been hollowed out underneath; and—"et piscinæ cisternæque servandis imbribus"—also fish-pools and cisterns for preserving rain-water. Every house in Jerusalem has its tank; and in the numerous sieges, and captures of Jerusalem, we read no account of suffering from scarcity of water. Aristeas, sent by Ptolemy Philadelphus on a special mission to Eleazur, high priest of the Jews, two and a half centuries before Christ, writes to his brother—"A powerful natural spring is received into subterranean reservoirs, the extent of which is surprising and beyond description, to the circumference of five stadia about the Temple." Ant. Josephus xii. A stadium is six hundred and twentyfive feet, or nearly a furlong. The Talmud sustains Aristeas. Dr. Barclay supposes that this subterranean cistern was Solomon's "Sea."

Dr. Robinson, in his "Biblical Researches," observes, "That the spacious crypts or vaults, which are now known to exist beneath the Mosque el-Aksa, (the Mosque of Omar,) and the southern part of the enclosure are a matter of intense interest." Vol. 1, 446. Mr. Catherwood, in 1833, explored these vaults where he found immense pillars and semi-circular arches; he observed in the southeast the space had been narrowed by a modern wall. Some of the arches were thirtyfive feet high. Maundrell in 1697, visited this vault and it extended a hundred feet under Mount Moriah; and an Arabian writer in the fifteenth century describes this underground structure as the *ancient Temple.* Josephus B. vii., chap. 2, states that Simon and his associates often concealed themselves in a subterranean cavern from the soldiers of Titus.

From the explorations of Dr. Barclay, and also of Dr. Robinson, we have reason to believe that the whole mountainous area on which Jerusalem stands has been perforated for water channels and in various places excavated for quarries, galleries and chambers, though a large part of them are now concealed in the masses of sand and fallen stones. For the indefatigable Robinson, tape in hand—and Dr. Thomson calls him "the greatest master of measuring tape in the world"—explored the tunnel or channel of the "Fountain of the Virgin," which was connected with the Pool of Siloam, on the side of the valley of Jehoshaphat, the eastern boundary of the city. Having cleared away the sand and rubbish at the mouth of the Pool of Siloam, he entered the aperture and crawled up eight hundred feet, when the passage became so choked as to impede any further advance. He then retraced his steps, and ascending the hill, measured the distance between the fountain and pool, and found the length 1100 feet. This was the apparent surface distance; but, on successfully renewing his search by an entrance at the other end, he found it so circuitous, that he made the length internally one thousand seven hundred and fifty feet; and he was satisfied, its origin was the Fountain of the Virgin—a fountain of running water at the western wall. Mr. Prime in his "Tent Life in the Holy Land," speaking of it, compliments the Doctor—"Of the antiquity of the fountain there can be no doubt, since Dr. Robinson's wonderful exploration of the subterranean channel, connecting it with the Pool of Siloam." Mr. Prime also went down the steps under the Temple to the grotto, from which he beheld through the entrance the vast vaults described by Mr. Catherwood.

The principal pools which supplied the people were those of Hezekiah—Gihon—Jeremiah—Shiloah—Siloam—and Bethesda. Most of them were fed from channels or fountains of the mountain, on which the city stood. Hezekiah's conduit for the waters of Gihon has never been explored. The pool of Gihon supplies the west of the city. Solomon's Pool, eight miles north of the city, by an aqueduct, yields an uncertain supply to the citizens. Bethesda, with its colonade, porches and healing virtue lies near the Sheep-market, east of the Temple, extending towards Kedron, where the sacrifices were prepared, and where is Babel-like Odhel, "the Great Tower of the Flock," as the Arabian prophet styled it. Dr. Robinson examined the fountain, which supplied the great Mosque of Omar. The exact depth of the well was eighty feet, under the Haram. He thought it an artificial fountain;—perhaps, not so. The Priests in olden time used an immense quantity of water in their sacrifices and ablutions. Solomon foresaw this, when he constructed a "Molten Sea," of a circular form, supported by twelve brazen oxen, and being fifteen feet from brim to brim, and seven feet and a half deep, it was capable, some thought, of holding three hundred hogsheads of water.

From facts thus recently disclosed by distinguished travellers, we have the astounding evidence of an immense quarry under the hill of Bezetha, from which the Temple was built—of vast cisterns or reservoirs in chambers and arches under the Mosque of Omar—of tunnels and aqueducts perforating the mountain of Jerusalem—and of vaults, chambers and subterranean passages in various directions, making whole acres of a subterranean world beneath the Holy City; and yet the explorations are but partially and imperfectly made, and chiefly within a few years. Discoveries may yet be made of deep value to all nations, and long, long ago Masonry ought to have had her Missionaries on the spot, digging among the ruins, down into the deep caverns above, which the Holy of Holies once stood.

We now know from whence Ashlers of the Temple came. Dr. Barclay saw in one of the cavernous chambers six pillars of Jerusalem marble. Dr. Robinson, vol. 1, 423, describes the stones used in the Temple as of immense size; he saw one thirty feet and ten inches in length, six feet and a half broad, and five feet thick, hewn and *bevelled*, so as to fit with exact nicety. When Herod rebuilt the Temple, Josephus informs us, that he employed ten thousand skillful workmen and used stones twentyfive cubits long, eight high, and twelve broad. And when our Saviour was at the Temple, "one of his disciples saith unto him, Master see what manner of stones and what buildings are here!" Mark xiii., 1.

In Baalbec Dr. Robinson measured some stones of such vast size, that it seems incredible that they could have been quarried, hewn and transported by man. One was sixtyfour feet long—one sixtythree feet eight inches, and one sixtythree, and about thirteen feet in height, and still greater in thickness. Surely there must have been giants in those primeval times; and yet their surfaces were polished, and fitted so exactly, that joints which Dr. Thomson examined among the ruins, fitted so closely and compactly, that he could not penetrate the partition with the blade of a penknife.

We have no means of ascertaining the way and manner in which the workmen of Solomon's Temple got out such masses of stone and raised them to great heights. We have traced them to their subterranean quarry, and there we must stop. Whether they used cranes or derricks, or a frame-work of wood, as their machinery, we know not. But we must remember that many of the ancient arts were lost in the dark ages of war and ignorance; and when we read in the life of Marcellus by Plutarch, that Archimedes constructed huge machines, and for three years defended Syracuse and baffled all the skill of that great Roman general, we are almost inclined to deem such an account as among the fables of history; yet, Plutarch, a most careful narrator of all facts within his reach, expressly tells us, that this extraordinary mathematician, by his inventive genius and knowledge of Dynamics, raised up with vast cranes, projecting over the walls, the Roman gallies, and dashed them to pieces on the rocky shore. Such knowledge might have adorned the court of Solomon; and have once flourished in Baalbec, now in mournful ruins with its gorgeous temples—at home a place of dragons, abroad the wonder of the world.

I. H. S.

JAQUES DE MOLAY.

[Remarks of Sir Benj. Dean, of Boston, at the Banquet on occasion of the recent visit to Richmond]

The first volunteer toast was given by Sir Knight James R. Crenshaw, of Richmond Commandery:—

Sir Knights of the De Molay Encampment of Boston, Mass.—May the recollection of this visit to Richmond ever be as dear to their hearts as the memory of their Sir Knight James De Molay, the last Grand Master of the Order of Knights Templar.

Sir Kt. Benj. Dean, of De Molay Encampment, being called upon, replied as follows:—

"While congratulating ourselves upon the auspicious era in which we live, while our noble Order is in the ascendant, and while the citizens of all parts of our extensive country look smilingly upon us, it is fit and proper that our minds should be called to the varied history of the past; that we should not forget its dark and bloody pages, while basking in the sunshine of popular favor.

"The sentiment to which I am called to respond, is not calculated to call your attention to the brightest pages of the ancient history of the Templars. It does not ask you to reflect upon its singular rise and progress—not upon those nine Knights styled 'Poor Fellow Soldiers of Jesus Christ,' who, denying themselves all the comforts and pleasures of life—by their deeds of valor, their rigid discipline, and unsurpassed devotion to the one great object of protecting from insult and injury weary pilgrims to the Holy Land, acquired the confidence and favor of the Christian world; nor upon its ranks, swollen with the best and noblest blood of Europe, and its coffers filled by gifts and contributions from kings and princes and peasants, and by the bequests of dying Christians, who hastened to take the vows of the Order, the better to prepare them to meet death.

"I must speak nothing of all this. It is not success that embalms and sanctifies! It is the blood of Martyrdom! It is the exultant cry of the venerable James De Molay and his companions, at the stake; and not their warlike daring and noble exploits, nor the fame of their predecessors in arms, which has given perpetuity and sanctity to the name and Order of Knights Templar!

"James De Molay—of noble birth*—after acquiring eminence in the Order in France—became Visitor General,—then Grand Preceptor of England, and subsequently Grand Master of the entire Order; on account of which eminent

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*De Molay succeeded Gaudini as Grand Master of the Templars A. D. 1295, at which time he was Grand Preceptor of England. He was a native of Besançon, in the Franche Comté, and was allied by blood to the illustrious family of the Lords of Longvic and Raon, and to Phillip, the reigning monarch of France, to whose avarice and jealousy the murder of him and his companions is justly attributable. He was admitted to the Order in France, and subsequently became attached to the Preceptory at Paris.—*Editor.*

position he was called to stand sponsor at the baptism of the infant son of Phillip the Fair, who subsequently so grievously betrayed him.

"He entered into an alliance with Casan Cham, and retaking Jerusalem, he and his companions in arms, 'visited the Holy Sepulchre with great devotion, and celebrated Easter with enthusiastic rejoicings on Mount Zion.' Casan Cham being compelled to return to his own country, the Templars, unaided, were unable to retain possession of the Holy City, and met with a series of disasters.

"Then it was that their great possessions excited the cupidity of Phillip the Fair of France, and their privileges and exemptions excited the jealousy and enmity of the Papal Clergy. Phillip procured the election as Pope, of Clement V.—a tool of his own, and Cardinals to match.

"The Grand Master was ordered by the Pope to return *with very little retinue*, under pretence of consultation upon the best means for the recovery of the Holy Land. Upon his arrival, he and his companions were thrown into prison—and after five and a half years of imprisonment in loathsome dungeons, and after repeated and horrid tortures, confessions of infidelity were extorted from many of the Templars. In England even, ecclesiastical tortures were inflicted. Immunity was promised to those who confessed, and death to the obdurate. It was not, however, until five and a half years of imprisonment and torture that enough was extorted from poor, weak, and exhausted nature to give them courage to execute their designs.

"Then it was that the Templars—'the Poor Fellow Soldiers of Jesus Christ'—who had watered the plains of Palestine with their noble blood in the cause of Christianity, and whose brethren had, invariably, when taken prisoners, preferred death to the Koran, were convicted of the foolish and ridiculous charge of heresy and of contempt of that cross which had ever been their talisman in battle. History records no greater outrage—nor any committed upon such flimsy and ridiculous pretexts.

"The Grand Master, De Molay, was shewn a confession of heresy, which it was claimed he had made. 'He stigmatized it as a forgery, swearing, that if the Cardinals who had subscribed it had been of a different cloth, he would have proclaimed them liars, and would have challenged them to mortal combat.' Being persuaded that he had indeed made it, he advanced to the edge of the scaffold and exclaimed—'I do confess my guilt, which consists in having to my shame and dishonor, suffered myself, through the pain of torture and fear of death, to give utterance to falsehoods, imputing scandalous sins and iniquities to anillustrious Order, which hath nobly served the cause of Christianity. I disclaim to seek a wretched and disgraceful existence by engrafting another lie upon the original falsehood.'

"We also have information from some by which we are led to look back upon that scene, and see that venerable man slowly raise his hand towards heaven and exclaim to Pope Clement V. and the King of France, I charge you to meet me *there*—'not at Phillippi in night and battle-agony, but at the Bar of God, under the blaze of the judgment fires. You will meet me *there*, to answer for estates confiscated—for tortures inflicted—for characters traduced, and for the foul murder of my brethren'!

"He was executed with many of his companions, and the estates of the Order were for the most part divided among their murderers. What remained of their possessions was transferred by a papal decree to the Knights Hospitallers, to save appearances. And it is a curious fact that yesterday, the 16th of May—the proud day of the entry of the St. John's and De Molay Encampments into Richmond, was the anniversary of the final issuing of the bulls by the Pope, which deprived the Templars of all their property, 546 years ago.

"'History attests,' says Monseur Reynouard, 'that all who were foremost in the persecution of the Templars came to an untimely and miserable death.' The Pope and King were both called within two years to answer the summons of De Molay. What was the judgment? What was the judgment?

"Such was James De Molay—whose name our Encampment bears. But it is not our property alone. It is equally yours, Sir Knights of Providence and Richmond—gallant and true. It is the property of all true Sir Knights. Though he was imprisoned in dungeons—tortured like a felon, and burnt at the stake—his name '*still lives*,' bright in all its primitive beauty and loveliness, to excite as in the days of his greatest glory, that spirit of refined and moral chivalry which should prompt us to press onward in the cause of truth and justice, and stimulate us to exertion in behalf of the destitute and the oppressed,—to wield the sword, if need be, when pure and undefiled religion calls us in her defence, and in a Brother's cause to do all which may become men.

"The name of James De Molay is indeed dear to us all; so, too, will be these first crusades of peace and love from Richmond to Boston and Providence, and from Boston and Providence to Richmond.

"The memory of one is dear to us because of his suffering—the memory of the others because of their rejoicings. The former is of the last Crusade to the Holy Land by the last of our ancient Brethren; the latter of the first of our Order to the holy spots of the new world. While one opens a dark and gloomy page, the other opens a page beaming all over with the bright jewels of plighted friendship, sincere affection, and unbounded hospitality. May these pages never be obliterated—no, nor even clouded by the slightest spot or blemish!"

POWER OF THE MASTER.

Your committee can neither endorse the opinion nor the argument, believing the true doctrine to be that, *under the ancient landmarks of the Order as the rule and guide of his acts*, the Master is absolute, in the East, and that no appeal can be taken from his decision. The disposition to popularize and soften down the distinguishing features of ancient Freemasonry, to suit the whims and caprices of this progressive age, we protest against, and we can conceive of no effect which will more certainly follow a cause, than that of anarchy and confusion among the craftsmen at work upon the Temple, from destroying the controlling power of the Master builder. Say it is despotism, and characterize it as despotic power, if you please, it is yet a despotism whose ruling principle is love, and which in the lapse of ages has infringed no Brother's right and trampled on no Masonic law.—*Vt. C. of Cor.*

ST. JOHN'S DAY, JUNE 24, 1859.

The Anniversary of St. John the Baptist was celebrated at Framingham, in Massachusetts, by a large assemblage of Brethren, under the escort of the Boston Encampment. Ten Lodges, on the invitation of Middlesex Lodge, were present: also two or three Royal Arch Chapters, and two Encampments—one from Lowell and one from Worcester, and the Princes of Jerusalem. The Grand Lodge of Masssachusetts, under the G. M. John T. Heard, Esq., were convened at the beautiful and rural mansion of the Dep. G. M. the Hon. Charles R. Train—partaking of his well known hospitality. The procession marched through several streets of that beautiful village, undismayed by the misty, unpleasant rain, to the Unitarian Church, which was lighted up by a large delegation of ladies—whose beauty and smiles were the brightest feature of the day. Music of the first order—an appropriate invocation by our Rev. Brother Benjamin Huntoon, an Oration by the Grand Chaplain, the Rev. E. M. P. Wells, D. D., followed; and after an original ode to the air of "Auld Lang Syne," in which the Brethren joined, and a Benediction, the procession was reformed and marched to the mammoth tent, where about eight hundred Brethren sat down; but hardly had the clashing of the festal arms and the din of plates begun to rattle, when the wind blew and the rain fell on to the tables, and numbers made their retreat, and toasts and speeches, so far as we have heard, all evaporated.

The Address by Dr. Wells, was truly Masonic, and listened to intently by an eager and crowded audience. Each word was the more impressive not only from the subject, but from the clear intonation of his fine cathedral voice, and from his sincere and dignified manner. The discourse was literally part and parcel of this sacred day, honored for ages, and enjoined in the Charter of the Grand Lodge by Lord Montacute, to be kept as a Festival;—it was on the character and doctrines of our patron, St. John the Baptist. It was extempore, and the heads and a few illustrations can only be given. It was sound, suggestive and full of thought, and it is to be lamented, that only a brief account can be given.

First. His character.

1. St. John was a modest and humble man. "Who art thou?" "I am the voice of one crying in the wilderness, prepare ye the way of the Lord;" "He is preferred before me, whose shoes' latchet I am not worthy to unloose." And thus our ancient Constitution teaches and requires of us.

2. He was unambitious. He turned the attention of his followers from himself to Jesus of Nazareth, "Behold the Lamb of God." "He must increase, but I must decrease." Such are the unambitious teachings and practices of Freemasonry. There was an instance of this in the American Revolution. In a Camp Lodge, Washington and his staff and officers often sat as private members, while an orderly sergeant presided as Master.

3. He was a man of great moral courage. When king Herod broke the law of God, John, in the presence of the King of Kings, forgets the little greatness of king Herod, and rebukes him. "It is not lawful for thee to have thy brother's wife." Josephus says it was for this he was confined in prison till his death. Masonry's first lesson to the candidate is moral courage—and having ascertained his belief in God, she takes him by the hand.

4. He was a man of great simplicity and temperance. So much so that our Lord says he came neither eating nor drinking; that is, not living to eat, but denying himself and avoiding luxury, that he might be ever ready for the work given him to do. "He was clothed with camel's hair, and with girdle of a skin about his loins; and he did eat locusts and wild honey." In a convivial age Masonry, like everything else, was convivial. But to my knowledge, wine and spirits were excluded from Lodges before they were from clerical councils of the strictest sect.

5. He was a man of thoughts rather than of words. He spent years in the wilderness to meditate and learn to think. In Masonry, *silence* is a great virtue. Masons are required to keep silence, and when strongly tempted to speak, to curb and bridle the tongue. When the late Benjamin Russell took the elder Adams into Faneiul Hall to shew him—Adams—his bust just put up there, Mr. A. remarked, looking from Washington's portrait to his own bust, "Russell, there you see the cause of Washington's success, and my ill success. His mouth is shut and mine open. I could never keep my mouth shut when I ought to have done so." Maj. Russell told me this himself.

6. He was a man of patient and uncomplaining endurance. He might have complained of our Lord for not procuring his release, from his unjust imprisonment, by a miracle. But he did not, and proved, by a trial worse than death, his faith in Jesus as the Messiah. During the late antimasonic persecution the true enduring Masons thought they should not yield to the fearful tempest, but stand out for the principle, believing that if they gave up their Masonry, they might next be required to give up their religion, and that it was better to take their stand at the door of the Lodge than of the Church.

Second. In the second part, he spoke, 1st, of the parallel between St. John and the true Mason in his belief and adoration of God.

1. St. John taught pure patriotism. When the Roman soldiers asked him, "What shall we do?" He did not say, abandon the Roman power and take sides with the oppressed Jews; but, "Do violence—unlawful oppression—to no man, neither accuse any falsely, and be content with your wages." Allegiance to government and justice to the people—such are eminently the teaching and requirement of Freemasonry at this time, and we challenge the proof that the power of Masonic Lodges has ever been exerted against the State or people.

2. He taught the doctrine of *deeds*, not *words*—of performances rather than professions. To the Pharisees and Sadducees, who came to be baptized, he commanded, "Bring forth fruits meet for repentance." Masonry teaches to *do*. With us mere profession and promises are valueless. Masons must *work*.

3. St. John taught *self-reliance*—that, under God, a man should depend upon himself. When the aristocratic Jews came for Baptism, he saw that, though they were but as a generation of vipers, yet they were comforting themselves because of their descent from the noble Abraham; "Think not," says he, "to say we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham" better than ye are. Although Freemasonry has come from those ages when everything desirable was made hereditary, yet she has ever kept clear of it. A Mason must stand upon his

own feet. A son can inherit no Masonic privilege from his father. If he applies for admission to his father's Lodge, he comes as the son of a stranger comes, *a rough ashlar* from the quarry of human nature, to be "hewn, squared and numbered," and fitted for the vast temple of civil society.

4. He taught equality in the necessaries of life. When people asked of him, "What shall we do, then?" He answered—"If any man have two coats, let him impart to him that hath none; and he that hath meat let him do likewise." Some have argued from this the equality of property. St. John taught no such strange folly. An equality of necessaries is not only a duty, but it is wisdom. This *doctrine* Masonry teaches as a *duty*. A Mason is never allowed to be destitute of the necessaries of life. A Mason, if he please, may be rich, but he must care for his poor Brother. If he will, he may have luxuries, but he must furnish his poor Brother with necessaries; he may be clothed with purple and fine linen, and fare sumptuously every day if it so please him, but, he must not let his poor Brother lie at his gate to be fed with the crumbs from his table.

5. He taught strict official duty. The publicans asked, "What shall we do?" "Exact no more than that which is appointed you."

Such is the outline of the address of our eloquent Chaplain; and if any one in that assembly could listen to such a heart-searching view of Masonic doctrines, without feeling a desire to do his duty as a Brother—he must be—may I coin a word—a Lapsarian—one who has forgotten the points of his entrance. S.

TESTIMONIAL TO THE RICHMOND COMMANDERY.

At a recent meeting at Nassau Hall, Boston, a proposition was made and accepted, unanimously, that the Boston Encampment testify their grateful feelings to their Brothers of Richmond, for the eminent courtesies and unbounded hospitality toward their Brother Knights of the De Molay Encampment, and the Council were chosen a committee for that purpose.

This token of regard seems peculiarly appropriate, and will have a two-fold influence on the feelings of all concerned. We are sure it will be received by the Richmond Brethren, as another link added to the golden chain of the union of the Masonic relations of Virginia and Massachusetts, and will also bind closer together the two Encampments of Boston, now so prosperous and united.

The testimonial is a very beautiful silver Pitcher, of elegant proportion and classic form, from the well known establishment of Shreve, Brown & Co., on which is the following inscription:—

Presented by the
Boston Encampment,
as a testimonial of their gratitude, to
Richmond Commandery, No. 2,
for the generous hospitality extended to
their Br. Sir Knights of the De Molay
Encampment, of Boston,
May, 1859.

On a space above this inscription, are two intertwined chaplets—in the centre of one, the word "*Mass.*," and in the other, "*Virg.*"—the Christian Cross being in the centre, with the inscription, "*In hoc signo vinces*," surmounting it. A silver Salver and a pair of Goblets, suitably inscribed and embellished, accompany the Pitcher.

The following beautiful and affectionate letter, from the accomplished pen of Dr. Lewis, G. M. of the G. Encampment of Mass. and R. I., and P. Commander of the Boston Encampment, accompanied the testimonial:—

To the M. E. Commander, Officers and Members of
Richmond Commandery, No. 2—

Brothers—The visit of our Bro. Sir Knights of the De Molay Encampment to Richmond, forms an epoch in the annals of Freemasonry of the U. S., and their reception at Virginia a demonstration of hospitality worthy of the Old Dominion.

For that reception, that unbounded kindness, the Templars of Boston have incurred a debt of gratitude which cannot be cancelled. They all feel deeply this indebtedness; for that which was so generously bestowed on a sister institution, shed its kindly influence on the hearts of all of the oldest Encampment in Mass. The whole "lump was leavened and made light."

Prompted by both sentiment and feeling, and desirous of incorporating our hearts with those of our Richmond Brethren, the members of the Boston Encampment would, through the undersigned, the Council of said Body, present you their heartfelt thanks for all that you have done, and so nobly done, for our Brothers, your late visitors.

You have established a link of friendship never to rust or be broken. There shall be no dividing Mason on Dixon's line to separate our Masonic territories, and as our forefathers stood shoulder to shoulder for their common cause of liberty, so may we ever present an unbroken phalanx in the noble pursuit and practices of our cause, founded on the "Christian religion, and the practice of the Christian virtues."

We forward you a slight testimonial of our regard, to which you can turn as a tangible evidence of a reciprocated friendship. May it remind you that in our frigid North, there are hearts warm with the pulsations of fervent and true fraternal brotherhood. You in the South have shown truly your "glory and beauty"—have called us from labor to refreshment, invigorating and strengthening our Masonic Heart—and the influence of which shall ever be by us remembered.

ORPHAN'S HOPE LODGE.

The officers of Orphan's Hope Lodge were installed on the evening of July 6th, by R. W. Bro. Wm. D. Coolidge, D. D. G. M. for District No. 1, who performed the ceremonies in his usual impressive manner. There was a full attendance of the members, accompanied by their ladies. After the ceremonies of installation, those present partook of a collation in an adjoining Hall, where sentiments were given, eliciting remarks from Bro. Coolidge, Hon. Caleb Stetson, and others. The occasion was one to be remembered with pleasure by those present. The officers installed were—

Z. L. Bicknell, W. M.; J. P. Lovell, S. W.; Lovell Bicknell, J. W.; James Torrey, Treas.; Chas. H. Pratt, Sec.; Abner Holbrook, S. D.; Josiah H. Pratt, J. D.; Martin Burrell, Jr., S. S.; Danl. J. Pratt, J. S.; A. Raymond, Chap.; J. N. L. Bicknell, Tyler.

DEATH OF HON. RUFUS CHOATE.

Never has it fallen to our lot to record in these pages the death of a Brother so eminent and honored for the goodness of his heart, the integrity of his character, the brilliancy of his genius. Rarely has it fallen to the lot of our country to be called upon to mourn the death of one so eminent and honored as a jurist, stateman, orator, scholar, and patriot. He was a man of a century.

Rufus Choate was born at Essex, in this State, October 1, 1799. He was graduated with the highest honors of his class at Dartmouth in 1819; and for a year continued attached to this college as tutor. After spending a few months at the Cambridge Law School, he went to Washington, and for about a year, was in the office of William Wirt. His preparatory law studies were completed in the office of Mr. Andrews, of Ipswich, and Judge Cummings, of Salem; and in 1824, he commenced the practice of the law at Danvers. He resided for about three years in Danvers and then went to Salem, were he lived until his removal to Boston in 1834. His eloquence and power as an advocate, and his worth as a man won him a large reputation; and his friends tempted him to engage in political life. He served one year, during this period, in the Massachusetts House of Representatives and one year in the Senate; and in 1832 was elected to Congress, where he served one term. He, however, declined a re-election; and for the first eight years of his residence in Boston, devoted himself to professional life. If he made this portion of his career of unceasing toil, he reaped, as the reward, the most brilliant triumphs. His business was large, and he met at the bar worthy compeers who taxed, to their utmost, his brilliant forensic powers and his solid legal attainments. At this time he re-entered the political field; and when in 1841 Mr. Webster accepted a seat in the Cabinet of President Harrison, Mr. Choate was chosen to fill the vacancy thus occasioned in the Senate. He remained here until 1845. He made speeches on the Oregon Question, the Tariff, and the Courts and Texas. In 1853 he was a member of the Constitutional Convention of Massachusetts, and took a prominent part in the discussions of this body. If to this be added his service for several years as one of the regents of the Smithsonian Institute and Attorney General of Massachusetts, it will complete the record of his public life.

To this is to be added the service Mr. Choate rendered in the delivery of occasional addresses, such as a eulogy on President Harrison, in Boston; an address on the Pilgrims, in New York; a eulogy on Daniel Webster, at Dartmouth; an address on Education, at Danvers; a Fourth of July Oration, in 1858, in Boston; the political letters and speeches on the Union question; several addresses before the Dane School and Literary Institutions; and his late speech on Religion and Politics. All these efforts are widely known. They have the characteristics of freshness and originality; they sparkle with such gems as genius only can produce; and better than all, they are truly American in their tone. In the latter respect they are like the writings of Mr. Choate's friend and exemplar, Daniel Webster. Whenever these great men spoke on the noble theme of our country's progress, power and glory, their views were confined to "no pent up Utica," but went to the depths and rose to the heights of a patriotic nationality.

He was initiated into Freemasonry in Jordan Lodge, at Danvers, on the 25th Dec., 1823, and on the 28th January following received the second and third degrees. On the 3d of Nov., 1824, he was elected Junior Warden of the Lodge, and on the 21st Dec., 1825, he was promoted to the chair of Senior Warden, which office he held for one year. He took quite an active interest in the affairs of the Lodge, and his name is frequently found on its business committees. We have the impression that he was a R. A. Mason, but have not the record of the fac before us. He was, however, to the end of his life, attached to the Institution, and nothing but a constant pressure of professional business prevented his filling some of its highest and most responsible offices.

He died on the 13th July, at Halifax, Nova Scotia, at which place he had been obliged to stop, on account of his health, while on his way to Europe. His remains were brought to Boston and buried at Mount Auburn, on the 23d.

The funeral was attended by the Executive of the State, the Judges of the Courts, members of the Bar, a delegation from the Grand Lodge, and a large number of our most distinguished citizens.

UNIFORMITY OF CHAPTER WORK.*

A resolution, to be found on page 43 of the proceedings (of the G. G. Chapter,) was adopted on motion of Companion Kopperl, as amended by Comp. Mackey in substance, that the General Grand Chapter, having failed to determine on any specific mode of work, it recommends to the Grand Chapters to make themselves acquainted with the Ancient Work of the Order and disseminate it amongst their subordinates.

From the phraseology of the resolution, it is difficult to apprehend its full meaning. What *failure* is here alluded to? Does it mean to affirm that the General Grand Chapter *never* did determine on any specific mode of work? If the latter, then it is matter of surprise that the distinguished Companions who proposed, and those who passed this resolution, should have fallen into so great an error of fact. One of the members of this Committee distinctly declares (and herein he is fully corroborated by a veteran Past General Grand Officer now in your body) that he is cognizant of the fact that the General Grand Chapter did determine on a specific mode of work at Boston, in 1850. It is the same system with some unimportant verbal alterations which is now taught and practiced in this jurisdiction, and which was thus adopted here mainly because we deemed it obligatory upon us, but which now we see no good reason for changing. Does the resolution mean only to say that, since 1850, the General Grand Chapter has failed to enforce what was then established? It does not disprove the fact that a system was once agreed on after days of careful deliberation and comparison of the best standards; and that a General Grand Lecturer, the lamented Lovell, of Massachusetts, was appointed to disseminate it. *If the dissent of particular Grand Chapters or of individual Companions is to prevail, and each jurisdiction is to arrange its model, and stamp it with an earlier or later antiquity, as its fancy may dictate, then the idea of Uniformity of Work may be for-*

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*From the report of the Committee of the Grand Chapter of New York, Hon. John L. Lewis, Chairman.

ever abandoned as unattainable, and as many systems be practiced as there were languages in Babel; and this is as true of any State jurisdiction of large territory, upon the same premises as that of the General Grand Chapter. Does the recommendation to become acquainted with the Ancient Work imply that some jurisdictions have departed from it? If so, then we should have been advised in what favored region it was to be found, and to what repository of faithful breasts it was confided.

The Committee, without being uncharitable, cannot overlook the obvious conclusion that this dissent has been at times urged, and opposition pressed from a strong desire to make it appear that the General Grand Chapter had failed to accomplish one of the most important purposes of its organization. So all Masonic government will fail when the principle of *voluntary* acquiescence and submission to government rule is abandoned. There is and can be no *compulsory* obedience to authority in Masonry.

THE SWEDISH RITE.*

Dear Sir and Brother,—In your highly interesting number of May 11th, I observed the following statement:—"The Swedish rite, which differs from others, is practised only in Sweden," upon which I beg to make a few remarks.

The Swedish rite has, for a great many years, been practised in Germany in those Lodges and Chapters of which the "Grosse Landesloge," at Berlin, is the governing authority. This rite is in Germany generally called "The Zinnendorff system," Zinnendorff having introduced it from Sweden to Prussia; and it has since been worked by numerous Lodges at Berlin, and in a great many towns in Prussia, at Rostock in Mecklenburg, at Hamburg, and other parts of Germany.

A few years ago the Swedish rite was introduced to a Lodge at Elsineur and has since then been exclusively adopted in Denmark. The present Masonic Hall at Copenhagen did not afford sufficient space for working the higher degrees, and the king, a most zealous Mason, nearly a year ago threw open a portion of Christiansborg Castle for that purpose, and the adoption of the Swedish rite was then accomplished.

You will probably know that the King of Denmark is the head, and the warmest promoter, of Masonry in his country, and not only he, but the Prince Regent of Prussia and his son, (who both likewise belong to the Swedish rite) the King, the Prince Regent, and the Royal Princes of Sweden, are numbered amongst the most zealous and learned Brethren of the day.

As to Masonic halls, the instances of Lodges meeting in other places than such as for a permanency are consecrated and entirely devoted to Masonic purposes, are very rare indeed. Generally every Lodge, or a number of Lodges uniting under one government, or at least every provincial Lodge, is in possession of a hall and a library; and I know many halls, where for each degree separate apartments are used, such apartments permanently remaining fitted up with the greatest accuracy, as prescribed by this or that degree. The Masonic Hall at Stockholm ranks foremost in this respect, and the Masonic library at that place is worthy of an inspection. Berlin and Rostock have superior buildings, with the same principles in construction, and Copenhagen is determined not to remain behind.

I am, dear Sir and Brother, yours fraternally,

May 14th, 1859. X.

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*From the London Freemasons' Magazine.

"ASPIRATION FOR OFFICE."

"A Brother is desirous to be elected Master or Warden of a Lodge, and failing in his aspirations, considers his claims overlooked, becomes dissatisfied and withdraws, or, under the name of a Brother, does the Order great injury, among those who may not know the reason of his opposition." If we turn to the "Ancient charges of a Freemason," we shall find it recorded "that all preferment among Masons is grounded upon real worth and personal merit only, that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised: Therefore no Master or Warden is chosen by Seniority, but for his merit."

The idea, therefore, is unmasonic, that any Brother has any *claim* upon the Lodge for preferment, any farther than he is a Brother of "good repute," one "who is well tried and trusty," who is "able to read and expound the law," in short, every way worthy to "preside over the sons of light." And such Brethren are not "aspirants for office."

The Committee on Foreign Correspondence, in allusion to the same subject, say: "No man should be elevated to office above his fellows because he wants it. Merit should be the recommender, and correct Masonic information the voucher." If the laws of Masonry require that the members of a Lodge should be unexceptionable men, much more do they demand that those who fill the official stations therein, shall be men of character and standing in the community, who have sufficient intelligence to discharge efficiently the important duties that devolve upon them. The officers form a sort of index to the character of the Lodge.—*Rep. C. Cor. Vt.*

SOCIAL VISIT.

The Sir Knights of Lake Erie Commandery, Buffalo, N. Y., were entertained by the Oriental Commandery at Cleveland, Ohio, on the 24th of June last. The entertainment took place at the Weddell House, and is said to have been a very satisfactory affair. On the removal of the cloth, Sir Kt. R. P. Spalding read the following toasts, which were drank in silence:—

1. *Elizabeth, the Mother of the Baptist.*—When she gave birth to John she inaugurated the festival we this day celebrate.
2. *Zacharias, the Father of the Baptist*—"And he asked for a writing table and wrote, saying—'His name is John.'"
3. *John the Baptist*—He was "the voice of one crying in the wilderness, 'Make straight the way of the Lord.'"

The principal speeches on the occasion appear to have been made by Sir Kts. Spalding, of Cleveland, and Sir Wm. B. Hubbard, G. G. M., of Columbus. The former gave an interesting sketch of the history of the Order, and the latter is reported in the Cleveland Herald as follows :—

> *The Grand Master of Knights Templar in the United States of America*—His long and distinguished services in the glorious cause of Freemasonry, entitle him to our warmest affection and most enduring respect.
>
> This toast was received with tremendous applause. After order had been restored, W. B. Hubbard, Grand Master of the Grand Commandery of the United States, arose. He said it became an imperative duty for him to return thanks for such a compliment as had just been paid them. It was due to the Order that he should show that the honor was deeply felt and gratefully acknowledged. He received it as a voluntary testimony from the Order throughout the United States that he had done his work faithfully in the office he had filled for nearly a life time. He held his position to be no empty honor. All the political offices of the United States are as nothing compared with the one he now held. He would rather have the sympathy and affection of the Knights Templars throughout the United States, than he would be the President of these United States. [Immense applause.] The Brethren would know he spoke without undue boasting and without complaint, when he said that he had filled this important office for nearly a life-time without fee or reward, and that he had spent a small estate in supporting the interests and dignity of the Order.
>
> He had been elected President of a Railroad. That was a distinguished honor, for railroads form a vast network that extend over all the country. But he possessed a greater honor in being President over a network of sympathies that connected the hearts of all the Knights Templars in the country.
>
> Railways are liable to accidents. In this Order there are no disasters. True, a brakeman or other inferior officer once got on the train, and nearly threw one of the cars off the track, but we soon switched it on again. Some politicians say that they know no North, no South, no East, no West. He could not say so. He knew all these points, and knew that the Brethren in all those directions were united as one, and that the Grand Arch spanned them all.
>
> He was rejoiced when he heard that the Buffalo Knights Templars were about to visit their Cleveland Brethren. He was glad to receive an invitation to meet them in Cleveland. They need not have feared that he would not come. He must be made of different stuff than he had always been, if he did not meet a Knight Templar half way. He hoped the custom of Knights Templars visiting each other would continue and grow. It cements the bond of affection, and assists in spreading the Order over the Earth. He concluded by exhorting them to love one another, and cherish the Order.

RIGHT OF VISIT.

Your committee cannot fully endorse the opinion of our Louisiana Brethren. In their opinion, the right of visitation is neither "inherent" nor "absolute." It is subject to restrictions. Our Brethren restrict it to those who are in "good standing," "members of Lodges," who are "vouched for" or who pass a satisfactory examination." We would restrict the privilege still further, and affirm that in this matter, each Lodge, through its Master and Wardens, has the right to refuse admission to any visitor whose presence they may, for any cause, deem detrimental to the Lodge. An individual rejected, for cause in one jurisdiction, may pass into another and be admitted to the honors of Masonry—may possess all the qualifications mentioned by our Louisiana Brethren. Shall he claim "as a right secured to him" to return and demand *admission* to the very Lodge from whose portals he was rejected? Your committee are of the opinion that the right of visitation is not thus absolute, but is a privilege, which every Lodge through its Master and Wardens has the undoubted right to confer on whom he or they see fit, and it is only under such "restrictions" that it may be termed "inherent."—*Vt. C. of Cor.*

AN INTERESTING CELEBRATION.

For the following particulars of the celebration of St. John's day at Aurora, Illinois, we are indebted to the *Beacon*, published at that place. It is very evident that the editor is not a Mason, and he has consequently committed some blunders in drawing up his account; nor do we think very highly of his report of what was said by the orator and others; yet there is so much freshness about it, and so many interesting points in the ceremonies, that our readers will unite with us in pardoning whatever may appear amiss, and in thanking him for doing so well. It would not be quite fair to judge of the character of the oration from the meagre report we have of it, but such extravagant pretensions as were evidently assumed by the speaker, are not calculated to benefit the Institution. The visit to the sick Brother was the sermon of the day. The *Beacon* says—

> The 24th of June, a day memorable with the Masonic Order as St. John the Baptist's day, was rendered peculiarly interesting this year with the Brotherhood in our city and region.
>
> The Aurora Lodge, No. 254, had sent out far and wide, invitations to the confraternity to be present at the Dedication of their new Hall. The day seemed made on purpose for an out-door celebration, being neither too warm or too cold, and without a shower Early in the morning the different orders of regalia began to show themselves in our streets. They came as of old we may imagine the tribes went up to the Temple of Solomon, when the pillars of Jachin and Boaz were standing, and at the rap of the gavel of the M. W. G. M. the delegations sprang to their feet, as the clansmen of old Scotia did at the whistle of Rhoderic.
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> There were representatives from the Brotherhood at Chicago, Morris, Elgin, St. Charles, Geneva, Batavia, Oswego, Sandwich, Kewana, and other places.
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> The Knights of Malta with a flowing black silk velvet regalia were much admired.
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> ### THE PRESENTATION TO A SICK BROTHER.
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> The Worshipful P. Master, Geo. F. Buck, lying dangerously ill at his house in Seneca street, had requested the privilege of seeing the Procession. But they were not going without a beautiful token of their remembrance. Accordingly a pyramid of roses and evergreens was prepared by some sympathizing ladies, and presented to the venerable Wyatt Carr, to be given by him to Mr. Buck. With order after order, rank upon rank in full regalia, under the direction of Wm. W. Mitchell, of

Chicago, M. E. Dep. Grand High Priest, and with solemn music from Gline's Aurora City Band in full dress, the procession marched to the house, and defiled in front. Mr. Buck was bolstered up in his parlor that he might look upon his Brethren, it is feared, for the last time.

ADDRESS OF PAST MASTER CARR.

As this friend and Brother entered the house bearing the token to be presented, a solemn silence reigned. He found Mr. Buck in tears and his own mingled with them as he delivered, with chocked utterance, the following address :—

" *Worshipful Past Master Buck :*

" *My Dear Brother*—For myself, and in behalf of my Brethren whom I represent, I present you with this Bouquet, which is emblematical of the beauties which you will see in the Grand Lodge above, where our Great Grand Master presides ; and in doing so, it carries me back to by gone days in which I have met you in the Lodge and in the private circle. I now salute you with that Fraternal kiss and with that Masonic grasp which none but a Christian Mason knows."

The Orator of the day, Rev. W. H. Goodwin, and the brother of the sick man, Dr. I. A. W. Buck, M. W. G. M., and a few others, stepped into the house and gave the hand of fellowship. There was scarce a dry eye in the whole procession, as it started on its return, and indeed we ourselves, who are not apt to weep, and who were a spectator only, could not but feel touched with the genial and beautiful sympathy.

THE HALL AND ITS DEDICATION.

By a particular invitation, we were among the Order as it marched to the new Hall for the dedication. This is in Hoyt's stone block, and occupies the entire floor of the third story. The room is entered through either one of the two ante rooms ; on the west end is the main desk for the W. M., in which is a fine sofa, and on the desk, which is of black walnut, there is a marble slab. A corresponding desk is at the east end, and a similar one on the north side. In the centre is a black walnut pulpit, and on either side are orders of architecture in pillars representing those of the Temple of Solomon, with a candle burning on the top of each. There is a large and elegant desk for the Secretary in the north-west corner, whereat we were honored with a seat, and another in the south-west corner for the Treasurer. A rich carpet of brown, yellow and white figures covers the entire room, and several engravings of the Order are on the wall, including a large profile view of the Temple of Solomon. On the east end is a clock and a painting of Grand Master Washington.

One blow of the mallet called the crowded room to perfect silence. Three blows brought all to their feet, when the W. M. called on the acting Grand Chaplain Higgins to offer prayer. One blow from the mallet, and all were seated, when the singers sang the hymn—

" There is a place where Brothers true," &c.

After which was the

ADDRESS OF THE M. W. G. M. BUCK.

" *Brothers of the Mystic Tie :*—On occasions of this kind it is appropriate, that we should say a few words, especially to those who have but lately entered the Order, as to the significance of what we now are about to do.

" The corner stone of our Order was laid and its Temple built 3,000 years ago, without the sound of a hammer. Three times did the fathers, before Solomon's temple was begun, circumambulate the ground—corn, wine and oil were used in the sacrifices of that dispensation. The Tabernacle in the wilderness had oil in its services. Hence our Lodges are consecrated with similar ceremonies—and to this day we carry in our procession corn, oil and wine to denote Charity, Virtue and Religion. We have the square and the compass, to denote the virtue of Justice and order, of which they are significant, and as Solomon was present and gave orders to his workmen, so we have our Master Mason to give direction to the work of our hands."

The address, of which this is only an outline, lasted five minutes.

Mr. James A. Hindes, the architect, then came forward and delivered up the square and other tools representing the work of the builder, and with these delivered up the Hall to the Order, with an address read from the book.

The M. W. G. M. read the service in response, accepting the work.

The address from W. B. Allen, P. M., followed, requesting the Grand Master to dedicate the Hall. [This was done in the usual form.]

The service was closed by a prayer from Rev. Mr. Goodwin, when the procession, forming in the same order it came, marched to Brady's Hall.

ORATION BY REV. W. H. GOODWIN, GRAND CHAPLAIN OF THE STATE OF N. Y.

The Hall was crowded at an early hour—a large part of the audience being ladies.

The orator is a man for the masses, and has a peculiar zeal and popularity for occasions of this kind. We have not time or space to give all our notes of his oration, which occupied an hour in delivery—and at times moistened the eye of many strong men.

" It is becoming that on this day, consecrated by so many associations, our brotherhood should meet and mingle their sympathies and their joys. From the wide plains of these beautiful savannahs we have come, as came once the tribes from the plains of Jericho—from the land of Samaria—from the home of the palm and cypress—we have come in honor of our patron Saint, John the Baptist, as they came to Jerusalem. We have just presented in the sick chamber to our Brother, the tokens of our sympathy ; and now we gather here, and I am permitted to say, ' Welcome Brothers.' The bright Sun has shed its glory on our regalia in the march to the inspiring music ; and St. John's day is fixed at the time when the sun is the highest, and pours its greatest radiance on the earth. Masonry is a science, embracing both what is memorial and what is practical. Ancient Masonry claims to be from the creation, when wisdom set up her seven pillars. It was known at the tower of Babel, at the pyramids, at the place where Jacob slept, it was with Moses in the sight of the Bush, and in the Court of Egypt, its genius remembers the Red Sea, and in the ark we bear to-day, we speak of the ark in the camp of Israel ; Masonry was in the Temple of Solomon, in Rome, in Babylon and Greece. The Lodge-room was symbolic of the world. It has Sun and Stars the emblems of prudence, and of the Star of Bethlehem. There is (1.) The study of Deity ; (2.) The study of Philosophy ; (3.) The study of Redemption.

" Masonry has an antique literature, as the hieroglyphics of Egypt, and the symbols of the Jewish Temple, emblematic of the coming Christ. To-day is no idle day ; our colors are emblems of the virtues. This part of the theme was closed by a Poem of Whittier's of great beauty. ' Practical Masonry is based on the mutual dependence of man.' Burns, who was a Mason, in his song of the Independent man did not mean to deny our dependence. Brother and Friend are among our highest names. The first feelings like first thoughts are best, and the true inspiration of the human heart, and the arithmetic of selfishness should be referred to the balance sheet of the next world. There is no climate to bound Masonry, no matter what vesture sorrow may wear. Desolate widowhood, and helpless childhood are its peculiar care, as the great shadow of grief clouds them. If you have had a father to fold you, and a mother to kiss you, you can imagine what woe orphans have, who find their only shelter in the sky, and look to our Order for bread. When we are sick we learn the worth of Masonry.

"It is objected that we have mystery—in what is there not somewhat of this? Modesty has a robe—the virtues are under cover, as the left hand is not to know what the right hand doeth. The pleasures of thought are mysterious—we go out and fathom in the great sea, and come back humbled. We hold mystery simply for protection. As Masonic Knights we claim to be coeval with redemptive love. Christian Knighthood was coeval with christianity. Knight errantry was a social requisition and a new order of love. Freemasonry was known by name in knight errantry. He was a moral hero, and taught the love of woman, whose weakness is her strength, and whose glory is her love. Ladies, you are the incentives of our Order, and our Order is a God-send to women. If they only knew how our Order loves them they would cheer us on in our mission of mercy.

"Brothers, I rejoice in this day. There was a shadow on our Order, but it has passed away. I thank you for this opportunity. Your broad Prairies are God's great farms—your locality is one of rare beauty, and my prayer is that wherever you rest, or wherever you roam, you may find there the blessings of our beautiful Order."

Three raps from the M. W. G. M. brought the Order to their feet, when they marched back to the new Hall of Aurora Lodge and adjourned to

AURORA HOUSE TO DINNER.

One hundred tickets were sold at one dollar each, and soon this number were seated at the bounteous and tasty repast. The blessing was asked by Rev. Mr. Goodwin. There was, as it were, the vision of St. Peter to the ready eyes of the hungry guests, when they saw all manner of four-footed beasts and fowls of the air let down upon the table. It was a most *recherche* affair, and was crowned by the luxuries of the tropics for a desert. Many who had eaten nothing since morning, were by 5 o'clock hungry enough to "devour widow's houses," after having blessed them all day.

As for ourselves, we did not desert when the hard work was to be done, but went through with the courses as set forth on the Bill of Fare by "My dear Sir," and we now only repeat the remark that was made, that the table suggested that there must surely be some mistake in the Saint, for St. John the Baptist, had "his meat of locusts and wild honey." Here the locusts had turned roast pigs, chickens and turkeys, and the wild honey were strawberries and cream, to say nothing of the long necked fellows that spoke for themselves.

THE PROMENADE IN THE EVENING.

At 9 o'clock Dunning's Hall was in full glare, and all ablaze by the beauty and the chivalry of some two hundred fair women and brave men. Dean's Band from Chicago discoursed their sweetest music. The dancers belonging to the Order appeared in full dress, and went through with some evolutions which were *a la militaire*. There was a happy meeting and mingling of old men and maidens, young men and children. None seemed too young to dance, or too old to learn. As they glided through the mazes of the mystic dance, at the sound of "Money Musk," and "Few Days," the tall figure of Washington seemed to smile on the scene, and we looked to see him come down from his niche and lead some of the Marthas upon the floor, as we presume he did of old.

We left at an early hour, before the supper was announced, and did not wait to test its excellence. There were pleasing visions in a sleep which came late that night to many a pillow—and taken all in all, it was a great day among the Masons and their friends.

CORRESPONDENCE.

SPRINGFIELD, ILL., JULY 6, 1859.

Dear Magazine—On Tuesday of last week a new Commandery of Knight Templars was organized in this city by Sir Knight NELSON D. ELWOOD, Commander of Joliet Commandery, assisted by Sir Knights H. W. Hubbard, Edmund Wilcox, Chas. E. Munger, Wm. S. Brooks, Geo. R. MacGregor, Thomas Hatton, Sr., and Thomas Hatton, Jr., of Joliet, Frank Mitchell, of Wilmington, and Wm. A. McLean, of Kankakee. Eleven residents of this city received the degrees, embracing such men as Judge Dubois, Auditor of State; Maj. Dougherty, U. S. Marshal; P. G. Master Lavely; P. D. G. Master Matheny; P. D. G. H. P. Matheny, and several Past Masters and officers in the Chapter and Lodge, embracing the pastors of the Episcopal and Baptist Churches.

The officers of the new Encampment are—H. G. Reynolds, E. Commander; W. C. Hobbs, Generalissimo; F. K. Nichols, Capt. Gen.; Rev. L. P. Clover, Prelate; Chas. Fisher, S. Warden; Phares A. Dorwin, J. Warden; Wm. Lavely, Treas.; B. C. McQueston, Recorder; Jesse K. Dubois, S. Bearer; Rev. N. W. Miner, S. Bearer; James H. Matheny, Warder; Mason Brayman, Wm. L. Dougherty, Wm. Lavely, Guards; G. R. Vigus, Steward; A. R. Robinson, Sentinel.

Yours, courteously, VERITAS.

Obituary.

BROTHER JOSEPH P. NICKERSON.

AT a meeting of Master Masons from Mount Horeb Lodge, West Harwich, Benjamin Franklin Lodge, West Dennis, and Pilgrim Lodge, U. D., of South Harwich, held at the room of Pilgrim Lodge, W. F. Hebard in the Chair, a committee of five were appointed to draft resolutions, consisting of J. K. Baker, W. M., and E. G. Doane, J. W., from Mount Horeb; V. B. Nickerson, W. M., from Benjamin Franklin; F. H. Hebard, W. M., and Z. H. Godfrew, J. W., of Pilgrim Lodge, who presented the following resolutions, which were unanimously adopted:—

Whereas, it has pleased the Supreme Architect of the Universe to remove suddenly from our midst by death, our late Brother, JOSEPH P. NICKERSON, Esq., therefore

Resolved, That while we would bow with becoming submission to the Providence which deprives us of his companionship, we would also be forcibly reminded of our own frailty, and the importance of living in a state of fitness to meet our final change.

Resolved, That in the death of our Brother, we feel that an affectionate husband and father—a worthy and useful citizen—a sincere christian, and a loved and true Brother has been taken from our midst.

Resolved, That a suitable mortuary tablet be prepared to commemorate the death of our Brother, and placed in the Lodge-room of Pilgrim Lodge, of which he was a member, and that we wear the customary badge of mourning for thirty days from the adoption of these resolutions.

Resolved, That we tender our warmest sympathies to the family and friends of the deceased, and would especially commend them to HIM, who has promised to be a husband to the widow and a father to the fatherless.

Resolved, That a copy of these resolutions be prepared and presented to his family, and also published in the Barnstable County papers and the Freemasons' Magazine, of Boston.

South Harwich, June 2d, A. D., 1859.

MASONIC CHIT CHAT.

☞The Corner Stone of the Pilgrim Monument at Plymouth, will be laid to-morrow, Aug. 2d, by the M. W. Grand Lodge of the Commonwealth, assisted by several of the Lodges under its jurisdiction. The prospect is that there will be a large gathering of the Brethren, and that the occasion will be one of more than ordinary interest. The Boston and De Molay Encampments have politely tendered their services to perform the escort duty for the Grand Lodge, and the tender has been accepted by the Grand Master, as has also a courteous invitation, by the same bodies, to the officers of the Grand Lodge to take Breakfast with them at Plymouth to-morrow morning. In our next we shall endeavor to lay before our readers a full account of the ceremonies.

☞The 24th June was celebrated at Lexington, Missouri, (the seat of the Masonic College,) by a public procession, dinner, &c. The procession was large, and composed of Lodges, Chapters and Encampments. The addresses were by Br. Vorhies, of St Louis, and Rev. Bro. B. T. Kavanaugh, of Lexington.

☞We have received the first number of a new monthly, published at New Orleans, called the Masonic Messenger. The No. is, with the exception of some half-dozen pages, filled with the history of the schism in that city, from a lecture by Bro. Pike, before the Grand Lodge of the State. There is also, in one of its pages, a short original article on the history of the early establishment of Masonry in this country, *which is full of errors.*

☞There are thirty Lodges in Victoria, New South Wales, and the prospect is that from the great increase of members, others will soon be required to meet the convenience of the Brethren.

☞We learn that the Ancient and Accepted, or Scottish rite, is in a very flourishing condition in England, and especially at London, where a new impulse seems to have been given to it.

☞The lady of the Duke of Leinster, Grand Master of Masons in Ireland, recently died at Canton, Maynooth, the residence of the Duke. The Provincial Grand Lodge of Munster presented him a very beautiful and affectionate address of condolence on the occasion, from which we extract the closing sentence—" We deeply deplore the loss which your grace has sustained, and we earnestly pray that under the teaching of that divine Book, the great light and pillar of our Order, you may be supported in your present heavy trial; and that finally when called to the Grand Lodge above, by a summons which none can evade, you may be able to depart in the certain assurance of a blissful re-union with her, so loved and esteemed on earth, in the cloudless regions of life and light eternal."

☞Bro. A. H. Copeland, of Middlebury Vt., has sent us a very good Photographic likeness of our friend and Brother Phillip C. Tucker, Esq., G. M. of Vermont, which we take pleasure in recommending to his friends. He has also sent us a copy of a similar likeness of the late Danl. L. Potter, P. G. C. of G. E. of Vt., which Br. C. will be happy to send, as ordered, at 50 cents a copy.

From the Ancient Charges.—Cultivate brotherly love, the foundation cap-stone, the cement and glory of this Ancient Fraternity; avoid all wrangling and quarrelling, all slander and backbiting, nor permit others to slander any honest Brother, but defend his character and do him all good offices, as far as is consistent with your honor and safety, and no further; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

I cannot be too particular in recommending you to habituate yourself to serious application to Masonic studies, if you are desirous of distinction. Without excellence you can never become a bright Mason; and excellence can only be acquired by application in the Lodge, and study and reflection beyond its walls.—*Dr. Oliver.*

THE

FREEMASONS'

MONTHLY MAGAZINE.

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LAYING OF THE CORNER STONES OF THE MONUMENTAL CANOPY, AND OF THE PILGRIM MONUMENT, AT PLYMOUTH, AUG. 2, 1859.

The interesting ceremonies of laying the Corner Stones of a Canopy over the *Rock* on which the Pilgrims first landed on their arrival at Plymouth, and of a National Monument to be erected on one of the highest eminences of the town, in commemoration of their settlement, took place at Plymouth on Tuesday the 2d of August last. The day was most favorable to the occasion, and the town, which was beautifully and profusely dressed in holiday attire, was crowded to excess with visitors. Never before, probably, has there been so large a gathering of men and women within this ancient home of the Pilgrim, and never before has this venerated old town shown out in so much beauty and attractiveness. Every street and every house, so far as the eye could distinguish, presented some manifestation in sympathy with the occasion. Evergreen archways and inscriptions were to be met with in every direction, and bunting of all shapes and sizes—flags of all nations, and of all devices, and of all colors, floated to the breeze in highways and byways, in countless numbers. But for a more particular description of them and of the decorations, mottoes, inscriptions, and curious and patriotic devices which everywhere arrested the attention, we refer the reader to the papers of the day—having no more room in our pages to spare than will be required for a brief notice of the Masonic part of the ceremonies.

The Grand Lodge assembled at Nassau Hall on the morning of the day and were escorted by the Boston and De Molay Encampments to the cars. On arriving at Plymouth the Grand Lodge proceeded at once to the Masonic Hall, where they were joined by the Plymouth Lodge, when both bodies, accompanied by a band of music, proceeded to Forefathers' Rock, and there laid, in due and ancient Masonic form, the Corner Stone of a Monumental Canopy, designed to mark the spot and protect the rock on which the passengers of the May Flower landed on the 21st Dec., 1620. " The canopy will cover a square space, the sides of which will measure about fifteen feet. The whole height of the structure will be about thirty feet. Each of the four facades will present an arched opening, through which Forefathers' Rock can be seen resting upon the floor of the arched chamber. The angles of these openings will be formed of solid piers, decorated with Roman doric columns bearing a plain entablature; above which will be an ornamental attic, with tablets containing inscriptions in the spaces above the arches; and the whole will be surmounted with circular pediments, the continuation of which will form the roofs. At the angles on the outside, between the columns, are to be placed four statues, representing some of the most distinguished persons among the Pilgrims. The material of which it is to be constructed is Quincy granite."

The ceremonies of laying the corner stone were commenced, in the presence of thousands of spectators, by Hon. Richard Warren, President of the Pilgrim Society, with the following address :—

Descendants of the Pilgrims—Six years ago to-day the first public movement was made for the erection of a monument to the Fathers. Since that day there have been many causes which have necessarily delayed the progress of the work. Differences of opinion in regard to the kind of structure that should be built, and as to where it should be placed, had to be reconciled, if possible. Then financial matters have not been favorable. The whole country has passed through a severe ordeal in all its business transactions. But the effort begun six years since has had some success. We look on the surroundings of the Rock, and perceive that a great deal has been done here. To-day, on the sacred spot, on and around that Rock on which some of the noble band first stepped, near to their first Burial Hill, we come in reverence and with gratitude to begin the structure. Its foundation is as solid as were the principles of the Pilgrim Fathers. It cannot be moved ; resting down on the firm earth, the wintry waves of ocean may roll and heave, and perhaps flow over it, but it will stand immovable The monument shall rise in beauty and simplicity, a fitting testimonial of the gratitude of the children placed where the Pilgrims' life in the New World began, where also it ended.

Years, centuries have rolled on since these heroic men were here, and not a stone is reared anywhere to mark the spot where most of them were laid to rest from their worldly toil, after having, by the aid of their God, laid the foundation of a New World !

They sleep in peace beneath the sod on yonder hill of graves, or on the hill at whose base we are standing, where are no signs of any grave. Comrade buried comrade there in faith. Hardy manhood, who had borne all for truth's sake, who had left the home of his youth for freedom in an unknown land, was placed in that soil, the seed, as it were, of a future growth of noble men.

Brave woman, also, who had pledged her fidelity to him; she who came over the rough sea, his aid, his comforter, his joy and treasure, as the true woman ever is to man ; she, who gave up all else to follow him to whom she had, before Heaven, given herself, she sleeps there ; there, all that was lovely in her frame, the casket that contained the jewel, has mouldered ; the dust made into beautiful humanity in the Old World has returned to dust in the New World, while her pure spirit has risen to a higher life, to bless from there both the old and the new nations of earth.

There, too, was put away sweet innocent childhood ! the boy and the girl—the joy of the parental heart ! They were conscious of but little here, save only that each revelled in the love of father and mother. These little ones had crossed the wide ocean, their cradle the fragile bark, their lullaby the roaring winds and ever-restless waves ; their shelter, amid storm and tempest, a mother's arms, and the love of a good God who careth for all. Many of these are buried under the sod whereon you now stand. Side by side, the child and the parent, safe from Indian cruelty, safe from starvation and from man's injustice. All are quiet there. Home and kindred in their last hours visited their imagination. One thought of all they had left ; one prayer to heaven for loved ones—then the young child, the tender mother, the brave father went to that bourne from whence no one returns, in visible form, to look on what had been.

And here, my friends, is to be their imperishable memorial stone. This day the work too long neglected begins in earnest. Persevere with it, children of a noble ancestry. It is holy work in which we to-day engage. When this structure shall be completed, as it soon will be, if you of New England shall will it so, you and I, all of the present, and all of coming time, shall bow here in reverence, and recall the story of the Pilgrim Fathers, and thank God that they were directed to this wilderness, which now blossoms as a rose.

"Not those who have trod the martial field,
And led to arms a battling host,
And at whose name 'the world grew pale,'
Will be in time remembered most ;

But they who've walked the 'paths of peace'
And gave their aid to deeds t'were just,
Shall live for aye, on mem'ry's page,
When heroes sleep in unknown dust."

And now, in faith, in hope, with trust in God, I, as the representative of those to whom is entrusted this work of commemoration, say to these friends who have come to this place to-day in such goodly numbers that they are welcome to this sacred spot. And may the holy purpose for which you have come be sanctified for good to all.

Most Worshipful Grand Master of the Grand Lodge of Free and Accepted Masons of Massachusetts, all things being prepared, in the name of the society over which I have the honor to preside, I ask you to proceed to lay the corner stone of the Monument on the Rock whereon the Pilgrim Fathers of 1620 landed.

At the conclusion of Mr. Warren's address, the Grand Chaplain, Rev. Dr. Osgood, of Springfield, offered prayer, Col. John T. Heard, Most Worshipful Grand Master of the Grand Lodge of Massachusetts, then spoke as follows :—

Brethren and Gentlemen—In compliance with the request of the President of the Pilgrim Society and the Building Committee, we shall now deposit the corner stone of an edifice to be designated as the Monumental Canopy which is intended to point out and protect the exact point where the Forefathers landed from their boats on the 21st December, 1620.

It will not be inappropriate to the time and place to call to mind some of the facts connected with their arrival and landing and with the history of the forefathers' rock itself, as given in the excellent history of Massachusetts by Brother John Stetson Barry.

November 9, 1620, after a boisterous voyage of two months, the welcome cry of land was heard on board the Mayflower, and the sandy cliffs of Cape Cod were the first points which greeted the eyes of the exiles. November 11, the compact was signed in the cabin of the Mayflower. Fifteen or sixteen men well armed were set on shore at Long Point to explore, who returned at night. November 12, the Sabbath, was consecrated to worship, the first probably ever observed by Christians in Massachusetts. November 13, the shallop was drawn to the beach for repairs, and for the first time the whole company landed for refreshment.

November 15th, a party under Capt. Standish commenced a journey by land for discovery. They debarked at Steven's Point, at the Western extremity of the harbor. At the distance of about a mile five savages were espied, who at their approach hastily fled. November 16, compassing the head of East Harbor Creek, they refreshed themselves in a deep valley, and drank their first draught of New England water. Proceeded to another valley in Truro, in which was a pond. Here were found grapes, the ruins of a house, and heaps of sand filled with corn stored in baskets.

Nov. 17th, they returned to the ship, weary and welcomed.

Nov. 27th, another expedition was fitted out, in which twentyfive of the colonists and nine or ten of the sailors, with Capt. Jones at their head, were engaged. They visited the mouth of the river, which they called Cold Harbor, and obtained supplies from the aboriginal granaries. After a brief absence they returned.

Nov. 30th, a discussion occurred whether to settle at Cold Harbor or not. Robert Coppin, their pilot, informed them of a great and navigable river and good harbor in the other headland of the bay, almost right over against Cape Cod, which he had formerly visited, and which was called Thievish Harbor.

The speaker continued to trace this interesting record of the Puritans down to Dec. 11, S. O., 1620. In 1774, in the act of elevating this precious boulder, it split in twain, an occurrence regarded by many as ominous of the separation of the Colonies from England, and the lower part being left in the spot where it still lies, the upper part, weighing several tons, was conveyed, amid the heartiest rejoicings, to Liberty Pole Square, and adorned with a flag bearing the imperishable motto, "*Liberty or Death.*"

July 4th, this part of the rock was removed to the ground in front of Pilgrim Hall, and there it rests, encircled with railing ornamented with heraldic wreaths, bearing the names of the fortyone signers of the compact in the Mayflower.

The upper portion of the corner stone was then elevated by a derrick, while the Grand Master, the Architect, Mr. Billings, the Chairman of the Committee of Arrangements, Trustees of the Pilgrim Society, and others, each placed a trowel of mortar upon the lower back, when the upper stone was lowered into its place.

Then followed the customary Masonic ritual, including the pouring on of corn, wine and oil. This part of the ceremony being concluded, the following original hymn, written by R. W. John H. Sheppard, Esq., was sung with fine effect:—

Though ages pass—and empires wane,
Our Ancient Landmarks still remain;
And Rites, which stood the tempest shock,
We now renew on Pilgrim Rock.

We consecrate to Thee, Oh God,
This spot where first the Fathers trod.
Forever sacred let it be,
Beneath a Pilgrim Canopy.

Immortal Rock!—On thee began
The march of mind—the rights of man;
And, taught by Pilgrim Sires, we see,
Nought but the Truth can make us free.

The following inscription, on a silver plate, was placed in the corner stone, with many other articles:—

This Casket,
containing objects of historical interest relating
to the
Plymouth Forefathers,
is deposited
in
the Corner Stone of a Monumental Canopy,
erected for the shelter and protection of
The Rock
on which the Pilgrims of the May Flower landed
on the twentyfirst day of December,
A. D. 1620.

Corner Stone
laid on the second day of August, 1859,
with
Religious and Masonic services,
under the direction
of
The Pilgrim Society of Plymouth,
Richard Warren, President;
Building Committee,
John H. Clifford, Nathaniel B. Shurtleff,
Samuel Nicolson, Charles G. Davis,
William Thomas, Eleazer C. Sherman;
Hammatt Billings, Architect;
W. M. Harding, Financial Agent.

M. W. John T. Heard, Grand Master
of the M. W. Grand Lodge of Freemasons of Massachusetts.

The general procession was formed immediately after the laying of the corner stone of the Canopy, under the Chief Marshalship of Wm. T. Davis, Esq., and consisted of four or five military companies, as the escort; distinguished guests in carriages; the Masonic Fraternity, which was by far the most numerous part of the procession); fire companies; children in carriages, &c. The Masonic bodies were formed in a separate division under the Grand Marshalship of W. Br. Wm. S. Gardner, Esq., assisted by Brothers Chas. A. Davis, of Chelsea, Jas. Cook, of Taunton, Benj. Randall and David Bragdon, of N. Bedford, all in Templars' costume, and consisted of the Grand and subordinate Lodges, under escort of the Boston and De Molay Encampments, in full ranks—especially the former, which has seldom appeared to better advantage,—though neither of these fine bodies ever fails to honor itself and to do credit to the Institution when it consents to appear in public. We have not a correct list of the Lodges present, but we noticed among the number, Massachusetts, Boston; Washington, Roxbury, in full numbers; Plymouth, Plymouth, also in full numbers; Baalbec, E. Boston, with a band; King Solomon, Charlestown; Corner Stone, Duxbury; Star in the East, New Bedford; and Social Harmony, Wareham. And there were doubtless others present whose names have not been furnished us. And it is not improper to add, that as the Masonic division was the most numerous, so, we think, it was the most attractive, part of the procession. The march was long, tedious and dusty—unnecessarily so; for there was no necessity for exhibiting the *elephant* more than *three* times in the same street and to the same parties. But he was patient, and being of great endurance, survived the infliction, trusting to gentler usage in the future.

On arriving at Monument Hill, the ceremonies of laying the corner stone were commenced by Mr. Warren, President of the Pilgrim Society, with an appropriate and eloquent address, in which he spoke of the patriotic work the society had undertaken, in terms of encouragement and confidence,—predicting its early and successful completion. At the conclusion of his remarks, he introduced his excellency Gov. Banks, who delivered an exceedingly able and philosophical address, but for which we have room only for the following sentences, as specimens of the whole :—

> "It is a voluntary offering which we present to-day. We speak for the living, not for the dead. Surely no people that have animated the scenes of human history —neither Greeks nor Romans, Celts nor Saxons, have left behind them monuments more numerous, more imperishable, more beautiful than those that mark the historic path of the Puritan founders of the Commonwealth.
>
> "On every side they rise—on the sea, and beyond the sea; upon the sterile and rock-bound coast; over the vale and upland of the rich interior; over mountain, rock and river they speak to us, and will speak forever to those who succeed us, of their marvelous energy, vast forecast, and abiding faith in God.
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> * * * * * * * * * *
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> "Nevertheless, it is for us a pleasure and a duty to connect the events of the present and the past by some marked and visible sign, to make apparent to careless and indifferent beholders the relation which the inestimable privileges of our time bear to the heroism and devotion of the Forefathers. Never did monument rise to commemorate nobler deeds or greater heroism than theirs. No fortress, citidal, or temple—no pyramid, arsenal or obelisk, no triumphal arch or marble statue, bears testimony to holier virtues that yet live in Greek or Roman fame, than the innumerable and imperishable evidences of great purposes and powers which make illustrious the fame of the New England fathers.
>
> "The monument, then, that we plant to day, is for us as for them. It is for our instruction, to remind our children and our children's children so long as the seed of woman shall bruise the serpent's head, that our life is of their life; that out of their trials and sorrows we pluck prosperity and happiness—from their oppression springs our freedom."

At the conclusion of the address, which was received with much favor, Col. Heard, G. M., was introduced and spoke as follows :—

Mr. President :—

To celebrate the deeds of the benefactors of mankind, is a service dictated alike by gratitude and the benevolent desire to transmit the blessings of their examples to posterity. The memory of the good and brave, whose virtues and exploits challenge admiration and homage, should be honored and perpetuated; and the establishment of institutions affecting happily the welfare of our race, is eminently worthy of commemoration. A people capable of greatness will not forget the virtues of their fathers; reverently will they cherish them, and gratefully present them in all their lustre for the respect and imitation of after ages.

Impressed with sentiments like these, we are assembled here to-day to solemnize an undertaking designed to perpetuate the renown of that peerless band—the first settlers of New England. It was here on this spot, then the border of a wilderness nearly as vast as the continent, where they landed on the 21st of December, 1620. Here, therefore, it is appropriate that a National Monument to their memory should be erected; a work which, we are happy to see, has been commenced under the most flattering prospects of success. To the Pilgrim Society belongs the honor of initiating this grateful and patriotic enterprise; and under its auspices it will be, we doubt not, triumphantly accomplished. In compliance with your courteous invitation to the Grand Lodge of Massachusetts to lay this Corner-Stone, that body will now discharge that agreeable duty according to the ancient usages of the Craft.

It is not known, Sir, that any of the passengers of the Mayflower were Freemasons; certainly no record of the fact has been discovered. But since it is well authenticated that our institution was in a flourishing condition in England in 1620, it is not improbable that some members of a society which from the earliest times has been tolerant as regards modes of religious worship, should have united with the members of the Church of the Pilgrims and fled with them from the persecutions inflicted on dissenters by the established church.

That there are no accounts extant of private or subordinate Lodges in the earlier days of the colonies, is not to be taken as evidence that none then existed in them. In the constitution of a Lodge previous to the past century it was not necessary that its existence and proceedings should have official or durable record; it received no warrant or charter from the General Assembly—the Grand Lodge of that time; nor were its meetings confined to any particular time or place: it is not to be wondered at, that under these circumstances and after a lapse of two centuries, all traces of it should be obliterated. Thus it is apparent that a Lodge might have existed even in the Mayflower, and been composed of Pilgrims, without the knowledge of their associates or posterity. The principles of Freemasonry are in no way incompatible with the professions of the Forefathers in morals or religious belief, but, on the contrary, are such as would have been approved and vindicated by them.

It will not be out of place for me to mention here a coincidence derived from the history of our society and that of the first settlers;—I allude to the fact that two of the Grand Masters of England were also members of the "Council established at Plymouth" by the Great Patent which passed the seals on the Third of November, 1620, and became the foundation of all subsequent grants of territory in New England. They were William, the third Earl of Pembroke, and Thomas, Earl of Arundel; the former was Chanceller of the University of Oxford and Lord Chamberlain of the King's household, the latter Earl Marshal of the realm. Pembroke, who was Senior Grand Warden under the Grand Mastership of Inigo Jones, his friend and a celebrated architect, succeeded him as Grand Master in 1618, and continued to preside over the Fraternity until the time of his death in 1630. Arundel was elected to the office in 1633, and filled it for the period of two years.

It is worthy of remembrance that though the Plymouth Company possessed the privileges of a monopoly, it having exclusive right by its patent to all the lands in New England, the members of the Council were lenient in their measures affecting the colonists. Towards the Pilgrims, especially, they showed much liberality. The latter, compelled by treachery to settle on this spot instead of that farther to the south, which they had selected before their departure from Europe, found themselves without privileges within the territorial limits of the Plymouth Company. The Council did not, however, look upon them as trespassers; but, through the influence of one of its number, caused a patent to be issued in their favor. This generous act of the government of the company, indicates that its counsels were controlled by sentiments of humanity—by sentiments of brotherly-love, such as it might be supposed would have influenced the action of those members of it, at least, who were Masons.

On former occasions the Fraternity have been called upon to consecrate by their rites statues and other memorials erected in honor of the distinguished dead. To the illustrious Washington, to Franklin, Warren, Jackson, Clay—esteemed and venerated of our countrymen, esteemed and venerated also as Freemasons—have lasting monuments been reared whose commencement and completion have been thus signalized. But it is not to eminent characters who were of us alone, that our ceremonials of honor are confined: we recognize and respect exalted worth in whomsoever it exists or has existed, and are always ready as a society to manifest our appreciation of it. Important events like that we are now commemorating, which have promoted the progress and improvement of general society and conferred great benefits on the intellectual, moral and religious well being of man, may be celebrated with great propriety by Masons with all the distinction which their ceremonies can bestow.

This occasion naturally carries our thoughts back to the times of the Forefathers, and suggests the recital of their trials and sufferings, and triumphant struggle for religious freedom; but this duty I leave for others to perform. Though that instructive tale has been often told with power and beauty by the historian, orator and poet, until it has become familiar to all, still it is not a worn out tale; its reiteration never falls upon listless ears, or fails to move the sympathies and arouse the patriotic feelings of an American audience.

The Pilgrim Monument will be one of the most imposing and beautiful monumental works in the world. The design, so creditable to the taste and genius of the artist, prefigures a structure of vast, yet harmonious proportions. While it will mark the place of the first settlement of New England, it will, also, by inscriptions, devices and sculpture, signalize the leading events in the lives of the Forefathers, and by appropriate figures, symbolize their cherished principles. May it endure for ages; and decay only when our descendants shall cease to appreciate their rich inheritance of civil and religious liberty.

At the conclusion of this address the Corner Stone was laid with the usual Masonic ceremonies. The following beautiful hymn, written for the occasion by R. W. John H. Sheppard, Esq., was sung by a quartette from Boston,—each of the first three verses being introduced in its proper connection, and the fourth at the conclusion of the consecrating ceremonies. The effect was very fine, as well as very appropriate :—

Whene'er our ancient Brethren went
To build a Church, or Monument—
The Head-Stone laid with skill and care,
They pour'd the CORN of Plenty there.

WINE was the next oblation given,
Emblem of Gladness—dew of Heaven;
For the pure grape—without alloy,
Will cheer the heart with hope and joy.

Then with the OIL of Peace they sought
A blessing on the work they wrought.
Thus was the stone an altar made,
Where bloodless sacrifice was laid.

LORD GOD of HOSTS! To Thee alone
We look, and lay this Corner Stone;
Here let a Monument arise,
Where Faith stands pointing to the skies.

The prayers and reading of the scriptures were by Rev. Dr. Osgood, of Springfield, Rev. Dr. Wells, of this city, being too unwell to assist in this part of the services, as originally intended. After the benediction the procession was re-formed and proceeded to dinner, which was spread by the celebrated caterer J. B. Smith, of Boston, under a mammouth tent, capable of holding about three thousand persons, and which was nearly filled on the present occasion. Here speeches were made by a number of distinguished gentlemen, among whom were Govs. Banks, of Massachusetts, Turner, of Rhode Island, Buckingham, of Connecticut, Chase, of Ohio, Kent, of Maine, Hon. J. P. Hale, of New Hampshire, and others.

The plate placed in the corner stone, bore the following inscription :—

The Corner Stone
of the
National Monument to the Forefathers,
laid in presence of
The Pilgrim Society of Plymouth,
by the
M. W. Grand Lodge of Freemasons of Massachusetts,
M W. JOHN T. HEARD, G. Master,
On the second day of August, A. D. 1859—A. L. 5859;
being in the two hundred and thirty-ninth year
since the first settlement of New England
by the Pilgrim Forefathers.

[Then follow the names of the President of the Pilgrim Society, Building Committee, Architect (Hammatt Billings, Esq.), President U. S., &c.]

DESCRIPTION OF THE MONUMENT.

The design for the National Monument to the Forefathers, to be erected at Plymouth, consists of an octagon pedestal, on which stands a statue of Faith. From the four smaller faces of the pedestal project buttresses, upon which are seated figures emblematic of Morality, Education, Law and Liberty. Below them, in panels, are alto-reliefs of "The Departure from Delft-Haven," "The Signing of the Social Compact in the Cabin of the May Flower," "The Landing at Plymouth," and "The first Treaty with the Indians." Upon the four large faces of the main pedestal are large panels, to contain records of the principal events in the history of the Pilgrims, with the names of those who came over in the May Flower, and below are smaller panels for records connected with the Society and the building of the Monument.

A chamber within the pedestal, 26 feet in diameter, and well lighted, is to be a depository for all documents, &c., relating to the Pilgrims and the Society. In this chamber will be a stairway leading to the platform upon which stands the figure of Faith, from which may be seen all the places of interest connected with the history of the Forefathers. The whole Monument will be about 150 feet high, and 80 feet at the base. The statue of Faith rests her foot upon the Forefathers' Rock; in her left hand she holds an open Bible; with the right uplifted she points to Heaven. Looking downward, as to those she is addressing, she seems to call them to trust in a higher power. The sitting figures are emblematic of the principles upon which the Pilgrims proposed to found their Commonwealth. The first of these is Morality. She holds the Decalogue in her left, and the Scroll of Revelation in her right hand. Her look is upward, towards the impersonation of the Spirit of Religion above. In a niche, on one side of the throne, is a Prophet, and in the other, one of the Evangelists. The second of these figures is Law. On one side of his seat is Justice; on the other, Mercy. The third is Education. In the niche, on one side of her seat, is Wisdom, ripe with years; on the other, Youth, led by Experience. The fourth figure is Freedom. On one side, Peace rests under his protection; on the other, Tyranny is overthrown by his prowess.

The Statue of Faith will be seventy feet high, and the sitting figures thirtyeight feet high, thus making it in magnitude the greatest work of the kind in the world; while as a work of art, it is believed it will afford pleasure to every American citizen.

The occasion was one of much interest, and will long be remembered with pleasurable recollections by all who had the happiness to participate in its observances.

TOUCHES ON THE TRESTLE-BOARD—NO. 19.

THE DEGREE OF MOST EXCELLENT MASTER.

THE ANCIENT LANDMARKS and antiquities of the Order will ever be a matter of deep and fresh interest to the mind of a Mason. We cannot enter a Lodge without beholding in the chamber of the imagination a picture of the Temple on Mount Moriah, from which we trace so many emblems and elements of an institution which bind together the great Fraternity in all countries and in all ages. Everything, therefore, which belongs to its primeval history in Jerusalem is valuable and full of suggestion. There is no country on earth—except our own Fatherland—so dear to the Brotherhood as Palestine; though it has passed away from the descendants of Israel and is now held in cruel bondage by the sons of Ishmael. To whom can the memory of its once glorious capital—the joy of the whole earth—awaken more sympathy, and call up deeper feelings, than to the true Knights Templar, before whose mind's eye it stands out in mournful relief, but with ever-honored associations? As the Temple of King Solomon to a Brother in the Lodge, so the Holy Sepulchre to the Templar is ever before his memory in every Encampment. Indeed, there is not a part nor point touching Jerusalem, which becomes not dearer to a member of the Fraternity, the higher he advances in the degrees of Masonry, and the more he feels their value.

These reflections naturally arose in my musings on the Trestle-Board, as I was contemplating the Degree of the Most Excellent Master. For there is a moral beauty and sublimity in this Degree, which must be apparent to every one who delights to trace the history of the Temple, so minutely described in the Holy Writings. It refers to the last great solemn act in the completion of this magnificent building—capable of holding, according to Josephus, 300,000 persons. The gigantic size of the Temple—its crowning height—its numerous columns of Parian marble—its immense blocks of material—and the gold and precious stones with which it was embellished, struck the eye of the Hebrew with dazzling splendor; and well might the craftsmen shout, and sing the glorious song of the Cape-stone, when Wisdom, Strength and Beauty had given the last touch to the Work.

Chronologers differ with regard to the time of the erection and dedication of the Temple of King Solomon. According to the best authorities the dedication was about 3000 years after the creation of this world, and about 1000 years before Christ. The Ark of the Covenant had been preserved nearly 500 years before this period; and when conveyed to the Temple, there was in it "nothing, save the two tables of stone, which Moses put therein at Horeb." With the holy vessels and the tabernacle, it was then deposited in the Sanctum Sanctorum, and placed under the wings of the cherubims by Solomon, assisted by the elders and priests and a great concourse of the fathers and children of Israel. Our ancient Grand Master then dedicated the Temple in due form; and he entered with this vast assemblage, and the high priests and Levites in their robes, and the singers arrayed in white linen, with cymbals and psalteries and harps, and with them a hundred and twenty priests sounding with trumpets, praising and thanking the Lord, "For He is good; for His mercy endureth forever;" and all lifting up one voice, like the voice of many thunders, we are told the house was filled with a cloud and the glory of the Lord. It was an awful, trembling, ecstatic moment. The priests could not stand to minister at the sacrifices. There was a hush—a deep low breathing—a noiseless beating of the heart among the assembled thousands; for a power came down from on high, and it must have seemed to the faithful as though all the angels of Heaven were then looking down from the sky on this magnificent scene. Then, said Solomon, as he stood before the altar on the brazen scaffold he had erected in the midst of the court—"The Lord hath said that he would dwell in the thick darkness." Then the king blessed the whole congregation, and made that solemn prayer, which is recorded in Kings and Chronicles. And we are told that on this brazen scaffold, "he stood and kneeled down upon his knees before all the congregation of Israel and spread forth his hands toward Heaven," when he offered this prayer; and when he had made an end of praying, the fire came down from Heaven and consumed the burnt offering and sacrifice and the glory of the Lord filled the house; and "the people bowed themselves with their faces to the ground."

Such was the panorama of that splendid vision of the Dedication of the

Temple, when the Most Excellent Degree is said to have been founded by our primeval Brethren. It is the last in order touching early ancient Craft Masonry. Viewed in a religious light it is a very striking, beautiful Degree. It is the commemoration of an august event. It tells us of the sublime assemblage of a pious nation—of a humble and profound act of devotion, when the wisest man and a prince knelt down in adoration to the Creator of Heaven and earth—of the lifting up of the most powerful and eloquent prayer ever uttered by man—and of a seal of acceptance on high, by that great miracle the descent of fire on the sacrifices. There was everything to make it a joyous occasion. The mountains around Jerusalem never echoed to richer, sweeter music, than then filled the Temple on Mount Moriah. Judea was in the zenith of her national glory, basking in the smiles of the Almighty. It was a gladsome day.

At this Dedication, we are told that immense sacrifices were offered by King Solomon. The enumeration in 1 Kings viii., 63, and in 2 Chron. vii., 5, are identically alike;—22,000 oxen and 120,000 sheep. Blood must have flowed that day as a river, and all Mount Moriah, it would have been supposed, would have been sprinkled and tinged, as though a sanguinary rain had descended on the spot, did we not know from other passages in the Holy records the uncommon purity and care of the priesthood that nothing unclean or offensive should pollute their devotions. What then became of this great stream of blood? For in a full grown man there is from twentyfour to thirtyone pounds, or from three to four gallons of blood. From a careful inquiry at the shambles, a common sized ox yields from seventy to seventyfive pounds, and a sheep about nine. There must have been shed more than 100,000 gallons of blood that day. It is said, too, by a respectable writer, that 256,500 lambs were annually slain at the Passover.

It is fortunate for the satisfaction of the curious, and also a confirmation of the truth of the divine Oracles, when they speak of such vast sacrifices, that recent discoveries in subterranean Jerusalem have thrown much light on this subject. Dr. Barclay informs us that there were two secret rock-hewn passages leading from the Temple; one from the altar to the Kedron by which the sacrificial blood was conducted away, and the other from the Temple gate to the tower of Antonia, by which troops could at any time be sent to the Temple. He tried to explore their subterranean chambers, but in vain, they were so much clogged up. Josephus refers to the same in the xi. book of his Antiquities, where Aristeas describes them in a letter to his brother in Egypt. The Talmud—according to "The City of the Great King," before referred to, page 264—confirms this fact, stating that the blood and offal of the victims mixed with water, were conducted subterraneously to the Kedron, by a drain near Solomon's Altar.

The Kedron, nearly a dry ravine in summer, is swollen by the rains of winter and spring, and passing away from the valley of Jehoshaphat, descends the gloomy gorges, precipices and chasms—which distinguish the desert where our Saviour was tempted by the Evil One—and after emerging from the wilderness finally disgorges its waters beyond the Convent of St. Saba in the Dead Sea;—a fit place for the disgusting overflowings of slaughtered animals—a bitter gulf of waters, which no sacrificial blood can ever purify, and over whose wave no bird of hope or music ever wings its way.

When we contemplate the Degree of Most Excellent Master, and consider its primeval history, and the enormous sacrifices to which the Levitical priesthood resorted, we cannot be too grateful, that the butchery of oxen, sheep and lambs and the bloody rites of the Hebrew patriarchs have all passed away;—at least in the Christian world. It seems to us a sanguinary and horrid species of devotion—a bondage most strange and mysterious in its origin—and in all its bearings opposed to the more spiritual views of an Almighty object of worship. It seemed at one period of the world, as though the Ark of Salvation floated on a river of sacrificial blood; as though the passage of the Red Sea was emblematized in the ruddy stream of slaughtered animals. Thank Heaven, we can approach our Maker, without the butchery of dumb beasts—we can seek his face and favor without shedding of innocent blood. Indeed, there is a dark and dismal mystery which hangs over the whole Jewish hierarchy and their devotional sacrifices. It was their doctrine, beginning even with Abel—written on all the temples, churches and chapels of the world for forty centuries, that "Without the shedding of blood there can be no remission of sin." And how has it been done away? Behold the Lamb of God, that taketh away the sins of the world.

I. H. S.

INCREASE OF LODGES IN ILLINOIS.

The Illinois committee of correspondence defend their Grand Lodge against the insinuation made in various quarters, that the number of Lodges is increasing too rapidly in that jurisdiction, by quoting some astounding facts in regard to the increase of population and value of property. At the organization of the Grand Lodge in 1840, the population of the State was not 500,000, and there were five Lodges. In 1845 it was less than 600,000, and the Lodges had increased to thirtythree or four. The entire valuation of property was $83,875,403,42. In 1850 the population was 850,000, and the valuation of property, $105,452,752,13, number of Lodges ninetyfive. And at this date the population is full 1,800,000, and the valuation would exceed $550,000,000, and the number of Lodges is two hundred and eightythree. During the years 1854 and 1855, the large increase of railroads—threading the State in every direction, developed, as if by magic, its almost boundless resources, and gave the same impulse to the institution of Masonry. New faces appeared. Villages sprang into existence along their great thoroughfares, and as a consequence applications for new Lodges were made. And yet our institution has not kept pace with the increase of population, nor the value of property. And then again, while New York, with 46,000 square miles of territory, has four hundred and fifty Lodges, Illinois with about 60,000 square miles and quite as good railroad, canal, and river facilities, has two hundred and seventyfive. Our Brethren make a strong plea in justification of their rapid multiplication of Lodges, and "feel assured that their Grand Lodge will stand justified before the world."

PROGRESS OF THE ORDER IN CALIFORNIA.

We have received a copy of the proceedings of the Grand Commandery of California, at its *second* annual conclave, at San Francisco, on the 28th June last. There were present a full attendance of Grand Officers and the representatives of the three Encampments under the jurisdiction. The opening address of the Grand Commander is a brief and well drawn paper, and furnishes an interesting sketch of the rise and rapid progress of the Order in the State. The following is an extract:—

I congratulate you, Sir Knights, upon the rapid advancement of this Order of Christian chivalry upon these Western shores, and I congratulate you more upon the gratifying fact that this rapidity of extension has but kept pace with the exemplification of those charitable and beneficent precepts which it has ever been the duty of Masonic Knights Templar to inculcate and to practice. Like our State itself,—like its population, its mineral resources, its agricultural developments, its commercial greatness,—like its many institutions, scholastic, benevolent, and mercantile—like almost everything, in fact, belonging to or connected with it, Masonry has here seemed rather to have sprung at once into full grown existence, than to have passed through the periods of infancy and youth ordinarily incident as well to human institutions as to human life. Within a year after the epoch when the immigration to our coasts may be said to have really commenced, three chartered Lodges existed within our territory, and in April, 1850, a Grand Lodge for the State was organized. Since then one hundred and thirtyfour subordinates have received charters at its hands, and more than five thousand Master Masons now appear upon their rolls of membership. In 1851 the first Chapter was established. Three years thereafter a Grand Chapter was in successful operation; and now, after a lapse of but five years more, twentyfour prosperous bodies of the Royal Craft are recorded upon its registry, having an aggregate membership of very near one thousand. But six years ago the first Commandery of our Order upon the Pacific borders was created; and yet, slow as is usually and necessarily the growth of an institution whose members are carefully selected from among the worthiest of those who have already passed through seven Masonic ordeals, in August last three chartered bodies of Knights Templar assembled in Conclave and formed this our Grand Commandery: and now, ere another year has been completed, that number has been doubled, and six Preceptories of Templar chivalry, with over two hundred Knights enrolled beneath their banners, are steadfastly engaged in inculcating and, I trust, in practising the sublime and beneficent principles which we profess.

In no State of this Union—in no portion of the world, has Masonry, in all its ranks, thus swiftly and steadily advanced; and it gratifies me much that some experience enables me to say that I know no part of the United States where its ritual, in all the Orders, is so rigidly and uniformly taught, or its lectures and ceremonies so well presented and exemplified. I have no fear that this prosperity is of bad omen.

The Grand Commander says—"Three Dispensations to establish new Commanderies have been issued by my order since our last Conclave, the names, dates, and other particulars of which will be presented to you by our Grand Recorder. Each of those was organized and carefully put in operation under my personal superintendence—the first at Placerville, on the twentythird day of October last; the second at Nevada, on the thirteenth day of November following; and the third at Oroville, on the eighteenth day of the last named month. I have every reason to believe that all have been properly conducted, and their returns will show that in each case the field of labor was most promising."

There are now, therefore, six Encampments in the State, regularly chartered and in active operation, viz:—California, No. 1, San Francisco; Sacramento, No. 2; Pacific, No. 3, Columbia; El Dorado, No. 4, Placerville; Oroville, No. 5; Nevada, No. 6. The present officers of the Grand Encampment are—Sir Leander Ransom, G. C.; James L. English, D. G. C.; John S. Graham, G. G.; Charles Marsh, G. C. G.; Stephen C. Thrall, G. Prelate; Henry H. Hartley, G. S. W.; Jas. W. Marshall, G. J. W.; Eli Cook, G. Treas.; Alex. G. Abell (San Francisco,) G. Rec.; Aaron D. Park, G. S. B.; Reuel C. Gridley, G. S. B.; Jas. H. Culver, G. W.; and Jas. Eglesby, G. C. of G.

LAWS OF THE LODGE.

The following decisions on questions of Masonic Law by the M. W. Grand Master of the Grand Lodge of New York, Hon. J. L. Lewis, may be serviceable to those of our Brethren who are anxious to inform themselves on such subjects:

1. That a majority of commissioners appointed for a trial, are competent to act and come to a conclusion, even although one or more members do not act at all; provided such majority agree in the conclusions.

2. That witnesses on such trials need not, and should not be sworn.

3. That the by-law of a Lodge, limiting the number of ballotings for a candidate to two, is repugnant to the landmarks and void; but that it is advisable that the discretion of the Master should not be exercised beyond the second ballot, and that for the purpose of avoiding mistakes.

4. That where a Brother is expelled by resolution, without charges and without trial, it being irregular and void, he is not thereby deprived of membership in his Lodge.

5. That where a Brother had been affiliated by an unanimous vote, without the reference of his petition, or its being laid over till the following communication; and had been enrolled and registered as a member, had paid dues regularly, and voted and exercised all the privileges of a member for three years without objection, although irregular, yet it was too late to question his *bona fide* membership.

6 That where charges had been preferred against a Brother for a criminal offence, and served upon him, and commissioners appointed, who attended his trial for the same offence in a court of law, and heard the testimony of the witnesses on both sides; it was unnecessary for them to put him on trial before them, but they might report on the evidence thus heard.

7. That a Brother might be tried by a Lodge on charges of having embezzled the funds of a Chapter.

8. That it is the right of a Master to determine the validity of objections to a request to visit; he being responsible for the abuse of his discretion.

9. That in Masonic trials, the aid of counsel, not being Masons, is contrary to the rules of Masonry.

10. That in such trials, the denial of a charge by the accused, on his Masonic word, cannot counterbalance the unimpeached testimony of witnesses who are not Masons.

11. That a Lodge U. D. has the same territorial jurisdiction over candidates, and also over offenders, as a warranted Lodge.

12. That a Lodge may appropriate its funds for benevolent purposes, disconnected from Masonry, if its ability to meet all its obligations is not thereby impaired.

13. That the use of legislative manuals or systems of parliamentary law, should be discountenanced in Masonic Lodges.

14. That it is highly irregular to postpone a ballot on candidates for an unreasonable or unlimited time, and that a vote to postpone, when the purpose is obviously to prevent the exercise of the right of objection, is void.

15. That charges made on political or religious grounds should not be entertained by a Lodge.

16. That it is highly censurable for a Lodge to "call off" from its work for the purpose of conferring the so-called "female degrees," and then resume its labors.

17. That when the Past Master's degree is conferred upon a newly-elected Master out of a Chapter, it must be by at least three Past Masters *by rank;* but Past Masters *by degree* may be present.

18. That a Lodge may elect a Master duly qualified, who resides out of the jurisdiction, if he be a member of a Lodge within it.

19. That the executive powers of the Grand Master, during recess, do not authorize him to restore an expelled Mason to the rights and privileges of Masonry, when the proceedings have been in all respects regular.

20. That the right of a Master over the record of a Lodge, does not extend to the erasing or omitting any thing actually done and proper to be recorded, but only to the correctness of the record of things done and the omission of matters improper or unnecessary to be recorded.

21. That the Master of a Lodge may be suspended from office by the Grand Master, for proper cause, after charges made, and before trial.

22. That a Brother cannot be twice tried for the same offence, on the ground of newly discovered or newly produced evidence, or any other ground.

23. That where officers of a Lodge were irregularly chosen, through inadvertence, their subsequent regular installation, at a stated communication, without objection, corrects the error.

UNIFORMITY OF WORK.

THE following sensible remarks on this prolific subject are from the excellent report of the Vermont committee on correspondence :—

"Uniformity of work is a subject which engages the attention, more or less, of all Grand Masters and Grand Lodges. It forms a fruitful theme for addresses, recommendations, and for committee reports. It is a thing to be desired, and looms up in the distance as 'a thing of beauty;' but centuries have passed away and yet the present generation of Masons is no nearer its accomplishment than the first. Like the Illiad of Homer, Masonry has come down to us, not in written terms, engrossed upon parchment, or printed in a book, but the secrets have been securely kept in the bosom of the faithful, and communicated only to those who were found worthy to receive them. Thus from lip to lip they have reached us in these latter days. And yet precise uniformity has never existed. The story of the Ephraimites has been repeated through all the ages of Masonry to the present. Sometimes at the altar, and sometimes at the outer door, leading to the inner chamber, and that it is repeated in one or the other place or both, what avails it that exact uniformity in its locality does not exist. Uniformity of work! What a grand and sublime idea. The four thousand Lodges of our own land at work, each in their different localities, upon the same rule, precisely upon the same line, uttering precisely the same words, and imparting precisely the same instruction! What a tribute would it be tot he perfection with which the founders of Masonry imparted its mysteries to the 'listening ear;' and to the 'faithful breast' that treasured up those secrets, and letter for letter, syllable for syllable, communicated them from Brother to Brother in all succeeding generations! What force and power in such exact uniformity; and yet how utterly impossible. It is a mighty phantom which will forever elude our grasp."

ORIGIN OF THE GEN. GRAND CHAPTER.

WE have been politely favored with an early copy of a neatly executed pamphlet of three hundred pages, entitled "A Compendium of the proceedings of the General Grand Chapter of Royal Arch Masons of the United States, from the 24th day of October, 1797, to the 2d Tuesday of September, 1856. Compiled by order of the Gen. Grand Chapter, by B. B. FRENCH, G. G. Secretary."

The title sufficiently indicates the character of the work. It very properly, and necessarily, opens with a sketch of the origin and organization of the body whose history and proceedings it gives. And from this it appears, that the first official movement toward the organization took place on the 24th October, 1797, on which day "a Convention of committees" from St. Andrew's Chapter, Boston; King Cyrus Chapter, Newburyport; and Temple Chapter, Albany, was held at Boston. The only business transacted was the adoption of a Circular to the several Chapters in the States of N. Hampshire, Massachusetts, R. Island, Connecticut, Vermont and New York, inviting the appointment of delegates to meet at Hartford, Con., on the 4th Wednesday of January following, "with full power and authority" "to form and open a Grand Chapter of Royal Arch Masons, and to establish a Constitution for the government and regulation of all the Chapters that now are or may be hereafter erected within the said States."

In compliance with this invitation delegates from the Chapters at Boston and Newburyport, in Mass.; Providence, R. I.; Derby, New Haven, and Norwich, Con.; and Hudson, N. York, assembled at Hartford on the 24th January, 1798, and organized in Convention by the appoinment of Benj. Hurd, Jr., of St. Andrew's Chapter, *President*, and

Wm. Woart, of the same Chapter, *Secretary*. The first business after the organization was the adoption of the following resolution :—

> " *Resolved unanimously*, That the delegates who compose this convention, being invested with ample powers, will establish a Grand Royal Arch Chapter for the States of New Hampshire, Rhode Island, Connecticut, Vermont and New York, to be denominated the *Grand Royal Arch Chapter of the Northern States*."

On the following day, delegates appeared from Temple Chapter, Albany, and Horeb Chapter, Whitestown, N. Y., and took their seats in the convention. The only important business done was the appointment of a committee to draft and present a form of Constitution for the new body. This committee consisted of Rev. Abraham L. Clarke, H. P. of Providence Chapter; Saml. Edmonds, H. P. of Hudson Chapter; and Wm. Woart, Secretary of St. Andrew's Chapter. The Constitution was presented the next day and adopted—the officers were chosen, and the Grand Chapter duly organized. Ephraim Kirby, of Litchfield, Con., was elected G. H. P.; Benj. Hurd, Jr., of Charlestown, Mass., G. K.; Thos. S. Webb, of Albany, G. S.; Wm. Woart, of Boston, G. Secretary.

The first meeting of the body, after its organization, was held at Middletown, Con., on the 3d Wednesday in Sept. 1798, for the choice of officers, as required by the Constitution. The meeting seems to have been called for no other purpose, and having re-elected all the old officers, the Chapter was closed to meet again at Providence, R. I., on the 2d Wednesday of January following. At which meeting there were present delegates from the *Deputy Grand Chapters* of Massachusetts, Rhode Island and New York,—a class of Grand Chapters for the States respectively, which had just been organized under the authority of the following provision of the Constitution of the supreme body, to wit :—

> " *Sec.* 2. There shall be in each of the States, within the jurisdiction of the Grand Royal Arch Chapter, a *Deputy* Grand Royal Arch Chapter, which shall consist of a *Deputy* Grand High Priest," &c.

This was the origin of the State Grand Chapters. They were *then* the creatures of the Supreme Grand Chapter, and cannot *now* be legally organized in any State or Territory, without the " approbation of one of the first four officers of the G. G. Chapter."

At this meeting (Jan. 1799), rules of order were adopted, and the Constitution was amended in several respects, and among them was a change of title, to read as follows—" There shall be a *General* Grand Chapter of Royal Arch Masons for the six Northern States of America," &c. It was also provided that " the several *Deputy* Grand Chapters of the States before mentioned, shall in future be styled *State Grand Chapters*."

It was also provided that the officers should thereafter be elected every *seventh* year, and the meetings held *septennially*. The next, or *third*, regular meeting was therefore held at Middletown, Con., on the 9th Jan., 1806, at which were present delegates from Rhode Island, Connecticut, New York, and Vermont, a Grand Chapter having been recently formed in the latter State. The Constitution was again subjected to amendments, one of which was to change the name to " The Gen. Grand Chapter of R. A. Masons *for the United States of America*." The G. G. King gave notice that he had authorized the forming of a Chapter at Beaufort, S. C., and another at Savannah, Geo., since last meeting. A petition was also received for a Chapter at Charleston, S. C., which was not granted, the petition *not being* " *accompanied by any recommendation from an adjacent Chapter*."

The next meeting ought to have been held in the city of New York, in September, 1812, but for reasons which are not given was omitted,—probably on account of the war. In June, 1816, the body was specially convened in that city, and there were present delegates from Massachusetts, Rhode Island, New York, Connecticut, Vermont, South Carolina, and Maryland.

The *fifth* regular meeting was held in 1819, in the city of New York, when delegates were present from Ohio and Kentucky, in addition to the States before named. At the meeting in 1826, Maine, Ala., Tennessee, District of Columbia, New Jersey, and Louisiana, were added to the number. And from this time forward new States have come in as they were qualified.

CLANDESTINE MASONS.

Anciently, Certificates of affiliation with the Order, were rigidly exacted of all persons visiting a Lodge or claiming to participate in the privileges or benefits of Masonry. " No person, who shall be accepted a Freemason," says the regulation of 1663, " shall be admitted into any Lodge, *until* he has brought a *certificate* of the time and place of his acceptation, from the Master of the limit where he was made, and the Lodge kept." This was the rule, and the practice was made to conform to it, two hundred years ago; and it is the rule and the practice all over Europe now. No European Brother thinks of going abroad without taking his diploma with him; and there are few Lodges in Europe that would consent to authorize the examination of a stranger Brother who should not first exhibit " a certificate of the time and place of his acceptation." And this precaution our European Brethren two hundred years ago thought, and their immediate successors of the present day still think, to be demanded for the security of the Lodges against cowens and impostors. And what intelligent Mason can doubt, that if the rule were necessary two centuries ago, when the Lodges were comparatively few and the members were told by fifties and hundreds, that it is correspondingly more necessary now, and especially in this country, where the Lodges are counted by thousands and the members by tens and hundreds of thousands! And yet we have some very *learned* teachers among us, and in high places too, who tell us that the demanding of certificates at the Lodge door, is a modern innovation, a useless and arbitrary exaction, that should be resisted as a violation of the inherent personal rights of the visitor, who applies for admission. To such we recommend the following statement, furnished to the editor of the Voice of Masonry by Bro. John G. Eve, of Barbourville, Ky., and which we presume to be authentic and reliable :—

> "In accordance with your request of me, when I was in Louisville, I proceed to give you some facts relative to clandestine Masonry in this section of Kentucky and in Middle and East Tennessee. There is a Lodge of about sixty members, some of them living on Clear Creek and Yellow Creek in Knox County, and others living on Poplar Creek and the Clear and Laurel Forks of Cumberland River, in Whitley County. They have no regular time or place of meeting. There is another Lodge held at Boston, in Whitley County, the number of members belonging to which I do not know. It is however a considerable Lodge. There is any quantity of clandestines in Clairborne, Campbell and other adjacent counties in Tennessee. There are quite a number of clandestines in Harlan County and this county who do not belong to any of the Lodges I have spoken of, and some of them are as respectable, responsible men, as any in the community in which they live.
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> "They work principally by the system as taught in a book called 'The World's Wonder,' of which you have perhaps seen a copy. They usually elect their officers once a year, but have no regular time for election. Their Master gives notice of the time and place of election.
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> "I obtained this information from one of their number who is intelligent enough to know that he is clandestine, and talked sensibly about it, and is, I think, a clever gentleman."

This is a remarkable case, and if any other or better method of protecting the Lodges in other parts of the country against its consequences, can be suggested, than that of requiring certificates of visitors from Kentucky and Tennessee—not as sufficient of themselves,—but as collateral evidence of the legality of the initiation, we should be pleased to have it pointed out. We have been told that a true Mason carries his certificate in his head. But of this kind of certificate the impostor will often present a fairer copy. There is no positive security in it, though it is in no event and under no circumstances to be neglected; but its value and credibility are greatly increased, and the highest degree of safety is attained, of which the case admits, when it is accompanied by a parchment certificate, under the hand of the Grand Secretary and the *seal* of the Grand Lodge of the jurisdiction from which the visitor hails. The country is full of impostors. They are by no means confined to Kentucky and Tennessee. Every State in the union could probably furnish its quota, if required, and they could be caught. Our only safety therefore is in demanding the highest and most satisfactory evidence of legality of which the case admits. The nature of this evidence we have indicated.

DEATH OF MOSES RICHARDSON.

This venerable Brother died at Providence, R. I., on the 13th day of August, ultimo, aged between 80 and 90 years. We have not the materials for even a brief sketch of his life, but trust that some one of our Rhode Island Brethren will furnish such a sketch for our next number. We have known him in the walks of Masonry for more than a third of a century, and cheerfully bear our humble testimony to his unwavering fidelity as a Mason, and to the great purity and integrity of his character as a companion and friend. He had sustained nearly or quite all the more important Masonic offices in his native State, and always to the great acceptance of his Brethren and to the honor of the Craft.

His funeral took place at Providence on the 15th, and was conducted with Masonic ceremonies. After appropriate religious services at the last residence of the deceased, the remains were conveyed, under escort of the Grand Lodge, St. John's Encampment, and a large delegation from the several Masonic Lodges of the city, to Dr. Hall's Church on Benefit street, and deposited in front of the pulpit. The church was well filled by the Brethren, the relatives, and other mourning and sympathizing friends of the deceased. The saddening strains of the organ voluntary, as the procession was entering, thrilled the hearts and added to the impressiveness and deep solemnity of the occasion.

After a hymn was sung by the choir, appropriate selections from the Sacred Writings were read by Rev. Edwin M. Stone. Rev. Augustus Woodbury then addressed the assembly in fitting and impressive language, closing his eloquent remarks with the following admonitions to the members of the Order :—

> *Brethren,*—You are met to-day to perform the last offices of respect to the memory of one of the most venerable of your Order. He had filled the various grades of honor in your fraternity, and he had filled them well. At a time, too, when the institutions of Masonry were compelled to face an infuriated public opinion, he showed a courage possessed by but few. "Faithful among faithless found," he bravely manifested his devotion to the cause which he loved so much, even at the risk of personal safety. Now your institution is popular. It has outlived the prejudices of the community, and has taken a high place in social estimation. How easy is it now to perform its duties and meet its demands! But when it cost something to be a Mason, and when the cause demanded sacrifice, our Brother boldly

took his position and held it with an unswerving resolution. He saved your charter. He preserved it till the storm was over, and when the strife had ceased, he rallied your forces once more beneath its broad protection. Certainly if self-devotion in an enterprise of good, deserves honor, that act of his should receive the meed of gratitude from those who were benefitted by its performance. Let not the pageantry of funeral rites alone attest your appreciation of his worth. But as you look upon him for the last time, remember his virtues, and learn to imitate his fidelity.

Sir Knights—According to the usage of your Order, you attend this day the obsequies of a Brother. It is no formal service in which you now engage. Every demonstration of this kind should urge you to a renewal of your vows, and be to you a new stimulus to faithfulness. In ancient times, the true Knight, in taking his oath, devoted himself "to speak the truth; to protect the distressed; to maintain the right; to practise courtesy; to despise the allurements of ease and safety; and to vindicate in every perilous adventure the honor of his character." How well the departed one has shown that the knighthood of to-day is as brave, as truthful, as courteous, as self-denying, and as honorable, as in any time in the past! So let your own knighthood not be an empty name and honor, but let it stand for everything that is noble, just and true in human character. Remember, too, that your union as Brothers in the cause which you have espoused, is to educate you to fidelity to the cause of humanity, and a brotherhood wide as human life itself.

As you pass from this place in solemn procession, and observe the rites of sepulture, bear in mind that life and death are one. The long procession of life leads indeed to the grave, but it leads also beyond the grave, to immortality and Heaven. We go from this world to offer unto God the fruits which here we have borne. But we are not disunited. The family in Heaven and on earth are still the same. The brotherhood of faithful men is unbroken by the stroke of death. As you cast into the grave the sprigs of evergreen which you carry, think of the immortality which they betoken. Virtue and truth are ever green and unfading in the garden of the Lord. As you look down upon this lifeless form, think that there lies before you the body of one who, in all the relations of life, was a faithful Mason and a true man. His record was simple, but it was a record of every-day fidelity, and of common duties well done. For fourscore years and more he passed along this earthly pilgrimage, and without a stain upon his memory he has gone to his reward. When we have done our life-work, and our day has ended, may it be a work as well performed, and may our rest be taken as peacefully. Unto each and all our hearts may there come the commending voice of God: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

At the close of Mr. Woodbury's address, the choir in a very effective manner sang the beautiful anthem:—"I heard a voice from Heaven, saying unto me, write—from henceforth blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labors." A prayer and benediction by Rev. Mr. Woodbury closed the exercises in the church.

The procession then re-formed, the Master and Chapter Masons, in dark clothes, with white gloves and aprons, on the right, followed by the American Brass Band, and then St. John's Encampment in full regalia, with banner shrouded in black, escorting the Grand Lodge of Rhode Island, that immediately preceded the hearse. Attendant upon the hearse were Messrs. Oliver Johnson, H. A. W. Wilcox, James Salsbury, Samuel Warren, James Hutchinson and

Pardon Church, as pall-bearers. Carriages containing relatives, friends and aged Brethren extended to great length the funeral train.

The procession moved to the slow and mournful music of the band, up Benefit and North Main streets to the North Burial Ground, where the body was temporarily deposited in Mr. Smalley's tomb, preparatory to removal to Swan Point for final interment.

At the tomb the usual solemn and impressive ceremonies of the Order were performed, in the presence of a very large assemblage. The Brethren having gathered around the resting-place of the dead, the Grand Master, Jervis J. Smith, of Chepachet, proceeded with the services as laid down in the Trestle-Board.

The Brethren then moved in procession round the place of interment, and severally dropped a sprig of evergreen into the grave, accompanied with the usual honors, the choir meanwhile singing the funeral hymn.

The ceremonies over, the procession again formed and marched from the cemetery, the relatives to return to the home that death had made desolate, and the fraternity to march to their hall, where their closing rites, although obscured from the world's eye, attested the sincerity of their sorrow and their appreciation of their loss.

"The whole funeral scene was exceedingly impressive—not only from the solemn ceremonies of the Order of which the deceased was a member, but from the fact that these honors paid to the dead were not the empty show which often follows the bier of a public man, but an honest tribute of love and respect, to a venerable citizen who had adorned his private station by a noble discharge of duty, and died in a ripe old age—still illustrating those virtues which had marked his life. Few men live to the age of Moses Richardson, and few men live so well."

MASONRY IN TURKEY.

THE following circular has been issued from the Grand Secretary's office London:—

Worshipful Master,—I am directed to inform you that there are several Lodges meeting at Smyrna which have been formed in an irregular manner, and which are not in possession of warrants emanating from any duly constituted Masonic authority.

From information laid before the Grand Lodge, it appears that during the late war with Russia an officer in one of her Majesty's regiments, who was said to be in possession of a warrant formerly belonging to an Irish Lodge, initiated several persons at Smyrna; and that having so initiated a certain number, he formed them into three Lodges, which three Lodges then assumed the title of "The Grand Lodge of Turkey."

It appears also that several persons who have been thus initiated have subsequently applied to be admitted as joining members of Lodges holding under the Grand Lodge of England, and that in a few instances they have been received, in consequence of the Lodge affiliating them not being cognizant of the irregular formation of the Smyrna Lodges till informed that Brethren so admitted could not be registered in the Grand Lodge books.

To prevent other Lodges being placed in a like position of difficulty, and to void any countenance being given, through inadvertence, to these irregular Lodges, it was, on motion duly made at the Special Grand Lodge held on the 23d day of June last, resolved—"That the Worshipful Master of all regular Lodges be cautioned against receiving persons claiming admission, either as visitors or joining members, on the ground of their having been initiated in such irregular Lodges at Smyrna." And you are hereby strictly enjoined not to admit any person so initiated even to visit your Lodge, still less to receive him as a joining Member, and you are to cause this notice to be read in your Lodge, and recorded in your minutes.

By order of United Grand Lodge.

Wm. Gray Clarke, *Grand Secretary.*

Freemasons' Hall, London, July 2d, 1859.

ST. JOHN BAPTIST.

The anniverasary of St. John the Baptist brings with it to our Masonic Brethren the festivities and ceremonies incident to its appropriate celebration. The commendation of this illustrious and honored patron of Masonry, is supported and sustained by reason of his pure life "void of offense towards God, and towards man." The extraordinary circumstances of his birth, his early frugal habits, his austere and right course of life, his independence, his strength of mind, and the inexorable fervor with which he clung to the Holy Scriptures, marked him out, even to the vulgar mind, as the one chosen of God for the holy mission which had been foretold by the Prophets, "prepare ye the way of the Lord; make his paths straight."

Such was his self-denial, severe virtue and humility, in impressive contrast with the corruption of the times in which he lived; and such were his bold, manly and persuasive exhortations to repentance and preparation for the Kingdom of Heaven, that he was regarded by many of the Jews as *the true Messiah.* His character receives a richer lustre—a more glorious light encircles his brow, when he disabuses their minds of this impression, and declares to them in all meekness, "there cometh one after me mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose."

History furnishes no example freer from envy, coveting no fame and wishing no success, save in giving "glory to God in the highest; peace on earth—good will to men."

There is nothing in the character of St. John the Baptist—there is nothing associated with his name—calculated to excite the turbulence of the multitude, or to call forth the distempered applause of men; and yet these demonstrations follow in the wake of heroes, and he was a hero of the noble mould. Not such, indeed, as those who have baptized fair lands in blood, and covered happy homes with desolation, amid the wail of the widow and the piercing shriek of the orphan, but a hero who, rather than sacrifice his integrity as a minister of God, nobly fell a Martyr to his Faith.—*Anon.*

CAGLIOSTRO AND THE LODGE OF ANTIQUITY.

Passing by an old print shop some few evenings since, our attention was arrested by a plate in the window, bearing some Masonic emblems; and as we pride ourselves upon being inquiring Masons, though some of the fraternity might choose to call our inquiring development inquisitiveness, we nevertheless determined to possess ourselves of the plate in question, and entering the shop we demanded the amount, paid it, and left with our prize, a description of which we shall endeavor to lay before our readers. The size of the impression is 21 inches in height, by 20 inches in breadth; but as there is descriptive matter both at the top and the bottom of the plate, the engraving itself is 14 inches in height by 17⅞ inches in breadth. As before stated, the description of the scene is placed at the top of the plate, both in French and English, and some verses are appended to the foot in the same languages. The English at the top runs thus:—

"A Masonic anecdote. The event recorded in this plate happened in London, on the 1st of November, 1786, to Bro. Balsamo, self calling Prince of Trebisonde, Marquis of Harrat, Count Cagliostro, &c., &c. The nick-named Brother having payed a visit to the Lodge of Antiquity with some foreigners, Bro. Mash, an ingenious optician, performed, instead of giving a song, the part of a travelling quack; which Count Cagliostro taking as if aimed at him, he left the Lodge in a dudgeon, highly displeased at the entertainment of the company. Mr. Barker, hair dresser, King street, Bloomsbury, Master of the Lodge of Antiquity. Supper at three shillings per head, wine and punch included."

The plate represents a room ornamented with pictures, bookcase, Masonic emblems, and candles. In the centre is a high easy chair, on the back of which is a level reversed. In the foreground stands Bro. Mash, clothed with an apron, on which are depicted the compasses crossing the square in the centre; and on the side nearest the spectator a trowel; he is also holding a bottle in his right hand, with a label from his mouth, on which are these words, "Are you shot through the heart? Take a drop of my Balsamo." On the left side of the table, which has candles, a decanter, glasses, and a punch bowl on it, is seated Cagliostro, a very stout, short individual—and from the other portraits we have seen, a capital likeness; he wears an apron bearing a large sun in the centre, a level, square, and plumb-rule at the sides. Out of his mouth proceeds a label with the words, "Per Deo santo! Son scoperto!" Next to him is another individual with an apron similar to the Counts, a collar, from which is dependent a jewel, such as is worn by the Most Worshipful Grand Master; and on the label he is made to say to Cagliostro "Que cela soit vrai ou faux, n'importe." The third individual is partly behind, but he has a collar, from which hangs a medal, and is represented as saying, "C'en est trop—partons!" Next to him is a rather burly personage, whose apron bears a sun at the side, the compasses and square in the centre, and a level on the other; he is in great trouble at his patron's treatment—so clasping his hands and looking upwards, exclaims, "Mon pauvre Acharat, comme on te traite!" The next figure is partly obscured behind the last mentioned burly personage, but his face is indicative of great anger, while he says, "Quelle insolence!" Behind him is an indistinct head, which adds, "Et c'est la notre fondateur!" Behind the Count is a very spare man, who smilingly says, "M. le comte, je vais remercier ces messieurs, et nous sortirons." At the back of the table sits a figure, full of laughter, in huge full bottomed wig, with his left arm resting on the table, and pointing to the Count with his forefinger, says, "Tout se voit a la fin, M. le comte." Behind Bro. Mash are a group of heads, all laughing, while numbers of labels proceed from their mouths with the word "Huzza!" on them; and at the back, just before the empty chair, is a member handing a laced hat, and saying, "Take your hat, sir, and God bless you—huzza!" while another, whose head and hand are alone visible, tells him, "Sir, there is your snuff box—huzza!" While the waiter is seen as the extreme figure on the right, laughing heartily, having just entered the room with a bowl of punch.

The plate bears at its base, "Designed by a Brother Mason, a witness of the scene." From its character, effect and vividness, there was no doubt on our mind when we became the possessor, that it was the work of a distinguished artist; and our inquiries have been crowned with signal success, for we find it to be one of the undoubted genuine caricatures by the celebrated Gillray. In Wright and Evan's "Historical and Descriptive Account of the Caricatures of James Gillray," 8vo. London, 1851, p. 389, and No. 379 ** it is described, with a hint about the principal individual, Count Cagliostro. The article says,—

"The allusions to this print are explained in a great measure by the inscriptions and verses at the bottom. It relates to the exposure of the quackery of that celebrated impostor Cagliostro, while he was in London; and his portrait is conspicuous among the group. * * He became a Freemason, and formed a new order of Masonry, which he called the *Egyptian*, and of which he made himself Grand Master. A female branch of that order was headed by his wife, who was no less profligate than himself." * * * * *

The verses alluded to in the preceding extract are the following:—

"ABSTRACT OF THE ARABIAN COUNT'S MEMOIRS.

"Born God knows where, supported God knows how,
From whom descended, difficult to know.
Lord Crop adopts him as a bosom friend,
And madly dares his character defend.
This self-dubb'd count, some few years since, became
A Brother Mason in a borrow'd name;
For names, like Semple, numerous he bears,
And, Proteus like, in fifty forms appears.
'Behold in me,' (he says,) 'Dame Nature's child,
Of soul benevolent, and manners mild;
In me the guiltless Acharat behold,
Who knows the mystery of making gold:
A feeling heart I boast, a conscience pure,
I boast a balsam every ill to cure.
My pills and powders all disease remove,
Renew your vigor, and your health improve.'
This cunning part the arch impostor acts,
And thus the weak and credulous attracts.

But now his history is rendered clear,
The arrant hypocrite and quack appear;
First, as Balsamo, he to paint essay'd;
But only daubing, he renounc'd the trade.
Then as a mountebank abroad he stroll'd,
And many a name on death's black list enroll'd.
Three times he visited the British shore,
And ev'ry time a different name he bore.
The brave Alsatians he with ease cajol'd,
By boasting of Egyptian forms of old.
The self same trick he practis'd at Bordeaux,
At Strasburg, Lyons, and at Paris too.
But fate for Brother Mash reserv'd the task
To strip the vile impostor of his mask.
May all true Masons his plain tale attend;
And satire's lash to fraud shall put an end."

This plate is inscribed, "London: Publish'd November 21st, 1786, for the proprietor, by H. Humphrey, New Bond Street."

Perhaps it may not be out of place here, to present some notice of the famous impostor, Cagliostro; and as the learned and celebrated Thomas Carlyle has devoted an essay to him, we shall make no apology for quoting and condensing the same, so as to place before our readers a reliable account of this wonderful cheat.

"Count Alessandro di Cagliostro, pupil of the sage Athotas, fosterchild of the Sheriff of Mecca, probable son of the last king of Trebisond, named also Acharat, and 'unfortunate child of nature;' by profession healer of diseases, abolisher of wrinkles, friend of the poor and impotent, Grand Master of the Egyptian Mason Lodge of High Science, spirit summoner, gold-cook, grand cophta, prophet, priest, thaumaturgic moralist and swindler; really a liar of the first magnitude, thorough-paced in all provinces of lying—what one may call the king of liars. Mendez Pinto, Baron Munchausen, and others, are celebrated in this art, and not without some color of justice; yet it must in candor remain doubtful whether any of these, comparatively, were much more than liars from the teeth onwards: a perfect character of the species in question, who lived not in word only, nor in act and word only, but continually, in thought, word, and act—and so to speak, lived wholly in an element of lying, and from birth to death, did nothing but lie,—was still a desideratum. Of which desideratum Count Alessandro di Cagliostro offers, if not the fulfilment, perhaps as near an approach to such as the limited human faculties permit.

"This wonderful individual rose from the lowest ranks to a notable height, without money, beauty, courage; almost devoid of common sense, or any discernible worth, and he sumptuously supported himself for a long course of years. His chariot rushing through the world, with clouds of dust and loud reports of the wonderful creature contained in it, preceded by six beefeaters, who were his abject menials; its top laden with luggage, of which none but himself knew the character; and inside might be seen a gross, thickset individual, his physiognomy presenting the aspect of a dullard; and by his side his countess, Seraphina, with a look of doubtful reputation. These facts must be easily to be recalled by newspaper readers of a certain age, particularly those which relate to the countess's dazzling jewelry, nocturnal brilliancy, sybillic ministrations and revelations; as well as those other affairs in which the names of Miss Fry, Lord Scott, Priddle, the Queen's Bench, Comte d'Adhemar, the diamond necklace, and Lord George Gordon, were all associated with the count and his countess, for Cagliostro, hovering through unknown space, thrice lighted upon our London, and did business in the great chaos there."

Mr. Carlyle states he has read books in various languages and jargons; feared not to soil his fingers, hunting through ancient magazines, to sicken his heart in any labyrinth of iniquity and imbecility; nay, he had not grudged to dive into the infectious *Memoires de Casanova*, for a hint or two,—could he have found that work, which, however, most British librarians make a point of denying that they possess. And all the discoverable printing about Cagliostro (so much having been burnt) is now in very small proportion to the quantity of information given, for, excepting vague newspaper rumors and surmises, the books written of our hero are little more than temporary manifestos by himself, by gulled, or gulling, disciples, and are but a mass of lies throughout. The chief of these works now extant are the following:—*Life of the Countc Cagliostro*, 8vo., London, 1787; *Memoires pour le Comte de Cagliostro*, 8vo., Paris, 1786; *Lettre du Comte de Cagliostro au Peuple Anglais*, 8vo., London, 1787; *Memoires Authentiques pour servir a l'Histoire du Comte de Cagliostro*, printed both at Strasburgh, and Paris, 1786; and about the only remaining works on the other side are *Cagliostro Demasque a Varsovie, en* 1780; and the *Vie de Joseph Balsamo, connu sous le Nom de Comte Cagliostro*, the latter being founded on the proofs in the Holy Office of the Inquisition at Rome, where Cagliostro was a prisoner, and ended his days.

[To be Continued.]

MORAL DUTIES.

[From a Sermon delivered at East Hartford, Con., Sept. 25, 1822, by the Rev. SAMUEL OSGOOD, D. D., Pastor of the First Church in Springfield, Mass, and now the venerable and beloved Senior Grand Chaplain of the Grand Lodge of this Commonwealth,—having been an able, firm and consistent laborer in the cause of Masonry for nearly half a century]:—

THE fact that many of our Lodges in the United States, have generously contributed towards diffusing the light of life throughout the benighted parts of the earth, has wiped away a load of prejudice from the minds of many good men; and the order and decorum which our Lodges have of late been zealous to maintain, have drawn to them, many who shine as lights in the world. It behoves us, my Brethren, who feel deeply interested for the honor of the institution, to use our influence in diffusing among its members the genuine spirit of its precepts. We are bound together by the indissoluble ties of love. One object of our association, is to reclaim the wandering and misguided, and put them in the way of safety. When we are diligent in relieving the wants of our Brethren, let us remember that the most noble and exalted office of charity is, "to convert the sinner from the error of his way." That our society will exist, and be extensively useful in promoting the cause of benevolence, in meliorating the condition of such as are thrown upon the wide wastes of life, by those vicissitudes, aginst which no prudence or foresight can provide, we can have no doubt.

But we wish to still the voice of calumny; by our good conversation we wish to put to silence the ignorance of foolish men, who will allow us no better motives in associating together, than the desire of conviviality. We know how false and foul are such aspersions; but as we are tried by those who are ignorant of our designs, we must seek to convince them of their error, by our virtuous conversation. We wish to see among our members, the most worthy and respectable portion of the community. When saluted by the title of Brother, we wish not to be ashamed of the salutation. When in our journeyings, we are favored with an opportunity to sit down with a small company of the craft, we wish to know that they are all worthy of the honors to which they have been admitted. It is in your power, my Brethren, greatly to improve the credit, and advance the interests of our fraternity. "Promote virtue and discourage vice in others, and practise those graces yourselves which are recommended in the holy scriptures, and all our members will soon be as living stones, to be built up a spiritual house. That society is firmly supported and nobly adorned, which is united, supported, and adorned by wisdom, strength, and beauty:—that wisdom, which consists in the fear of God and the practise of righteousness; that strength which is love, the union of souls and bond of perfection; and that beauty, which is inward holiness and an entire freedom from the turbulence of passion."

THE INVASION OF ENGLAND—1794.

[Extract of a circular letter from the Grand Master of the Religions and Military Order of Knight Templars in England, to the Chapters of that confraternity.]

"DEAR BROTHER AND KNIGHT COMPANION,—As the nation is preparing to guard against an invasion from our enemies, if they should have the temerity to make an attempt, it is become my duty, at this important crisis, to request and require that such of you as can, without prejudice to your families, do hold yourselves in readiness (as Knights Templars) to unite with, and be under the command of the officers of the military corps stationed in your respective counties, as may be most convenient, taking the name of 'Prince Edward's Royal Volunteers.' When the important moment arrives, I shall offer my service in the navy or army; and whenever I have the honor to be received, shall inform you of my address; and although we are prevented, by adverse circumstances, from assembling together where I might have had the honor and happiness of commanding in person, yet our hearts will be united in the glorious cause, in conformity to the sacred obligations we are under. Let our prayers be addressed to the Throne of Grace; that as Christ's faithful soldiers and servants we may be enabled to defend the Christian religion, our gracious sovereign, our laws, liberties, and properties against a rapacious enemy. Let the word of the day be, the 'will of God:' and let us remember, that a day, an hour of virtuous liberty, is worth a whole eternity of bondage.

"The Knights Companions are required to wear the uniform of the corps in which they serve as volunteers, with the Cross of the Order of the Knights Templars on a riband between two button holes on the breast of the waiscoat.

"Your faithful Brother and Knight Companion,

"*April* 11*th*, *A. D*. 1794, *A. O.* 676. THOMAS DUNCKERLEY, *G. M.*"

A BEAUTIFUL TOKEN.

In the window of S. Cockrell's Jewelry Store, Main street, Natchez, Mi., we have recently noticed the splendid gold jewel, presented to W. P. Mellen, now Grand Master of Masons in Mississippi, by the Grand Lodge of that Commonwealth. The jewel is in the form of a ring, abount two and a half inches in diameter, its circular rim being half an inch broad. Across its central portion there are extended the square and compass, well known emblems of Masonry. The crossed pens (the peculiar and appropriate insignia of the Secretary,) occupy the centre of the jewel. In the joint of the compass is a large and brilliant diamond. On one side the jewel is beautifully engraved. On the reverse, there is, in Latin, the following inscription:—

" Decreed
For distinguished services, to
William P. Mellen,
Twentyone years Grand Secretary,
By the M. W. Grand Lodge
of the State of Mississippi,
A. L. 5858, A. D. 1858.

Altogether, the jewel is a fine specimen of workmanship, and while its richness and beauty reflect honor on the munificent donor, the inscription must be a source of gratification to the recipient.

[We copy the above from the Concordia Intelligencer, Vidalia, La. Brother Mellen is the present Grand Master of the Grand Lodge of Mississippi. The compliment is a just acknowledgment by his Grand Lodge of the services of a faithful and intelligent officer and worthy Brother.]

INTERESTING INCIDENT.

By accident the following interesting incident was omitted in our account of the recent visit of the De Molay and St. John's Encampment to Richmond. It now however possesses an increased interest from the death of the aged and beloved Brother who forms the subject of it.

On the day the St. John's Encampment left, it paraded through some of the principal streets of the city. Passing the residence of Brother Richardson, who, say the public papers of Providence, " bore the honors and the responsibilities of Freemasonry in times when, unlike these, there were heavy responsibilities to bear—the old gentleman appeared in the door of his house arrayed in his regalia, and paid an appropriate salute to the Knights, his eyes filling with tears, and his heart throbbing with joyous emotions at the fine pageant passing before him. It is said that at the time when the assembly demanded that the Charters of the Lodges should be given up, he had the Charter of the St John's Lodge in his possession, and he hid it, not in a 'charter oak,' but in a place where it remained safe, until the storm was past, when he returned it to the Lodge and thus saved to it its original Charter. It would have delighted the St. John Knights to have taken their venerable Brother with them to Richmond, but his advanced age rendered it imprudent for him to go."

FIRST LODGE AT SMYRNA.

[From Alexander Drummond's Travels, fol., London, 1754.]

Alexander Drummond, who was British Consul at Aleppo in 1715, visited Smyrna in that year, and states, " At this carnival season they have an assembly here, to which Mr. Consul Crawley did me the honor to introduce me, and, as I had formed a Lodge of Freemasons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them by some priest, as a conjurer of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightening them, had only served to raise their curiosity, and when I entered the room they surveyed me with truly female attention: after they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance, that one of the number was hardy enough to desire me to dance with her; and, as she escaped without danger, I was afterwards challenged by a pretty little blooming creature with whom I waltzed seven minuets during the course of the evening.

" As I have mentioned the Lodge of Freemasons, I cannot help congratulating myself upon the opportunity I had of making so many worthy Brethren in this place, and of forming the only Lodge that is in the Levant."

Our worthy Brother closes these remarks by a song, one verse of which is quoted—

" But now Britannia's gen'rous sons
A glorious Lodge have rais'd,
Near the fam'd banks where Meles runs,
And Homer's cattle graz'd."

Obituary.

Brother EDWARD P. EDES.

At a meeting of Mosaic Lodge, No. 52, of F. and A. Masons, at their Hall in Dover, Maine, on the 30th day of July, 1859, the W. M., E. B. Averill, announced the death of Bro. Edward P. Edes, who departed this life at the residence of his father, Geo. V. Edes, Esq., in Foxcroft, on the 30th inst., whereupon the following resolutions were adopted:—

Resolved, That we have heard, with unfeigned regret, and heartfelt sorrow, the sad tidings which have just been related.

Resolved, That in the decease of our worthy and beloved Brother, we have lost a most faithful, prompt and efficient workman, and a true and constant *friend*.

Resolved, That he was so endeared to us by his generous and unselfish disposition, affable and brotherly deportment, and by zeal in the pursuit of knowledge, we feel that the void caused by his departure cannot be easily filled.

Resolved, That we most sincerely sympathize and condole with the family of our departed Brother, and assure them that we mingle our tears with theirs, and that we will ever cherish his many virtues and hold them in constant remembrance.

Resolved, That a copy of these resolves be furnished for publication in the Piscataquis Observer, in Dover, and Monthly Masonic Magazine, in Boston, and a fair copy presented to the family of the deceased.

By order of the Lodge.

July 31st, 1859. A. P. Buck, *Secretary pro tem.*

MASONIC CHIT CHAT.

Grand Lodge of Oregon.—The M. W. Grand Lodge of A. F. and A. Masons held their annnal communication at Eugene City, on the 13th June. The following officers were elected for the ensuing year:—Amory Holbrook, M. W. G. Master; J. R. Bayley, R. W. D. G. M.; A. A. Smith, R. W. S. G. W.; W. W. Fowler, R. W. J. G. W.; R. Wilcox, R. W. G. Treas.; T. McF. Patton, R. W. G. Sec.

The attendance was large, and the reports from the subordinate Lodges showed a good degree of progress in the right direction. At the public installation of officers an admirable oration was delivered by Rev. Bro. O. Fisher, formerly of Texas, but recently from California.

The next session will be held at Salem, on the 3d Monday in September, 1859.

☞*In answer to N. L. B., Northport, Ala.*—H., though not a member, may prefer charges against C. before the Lodge of which C. is a member, if he has sufficient cause for doing so; or he may request the appointment of a committee by the Lodge to investigate the subject of difference between them, and to report the result for the consideration of the Lodge. We should recommend the latter course. We do not feel at liberty to give any opinion on the facts as they are presented to us. They are neither full nor precise enough for the purpose.

☞*Charter Oak Lodge*, Effingham, N. H., was dedicated by the Grand Lodge of that State on the 24th ult. in the presence of a large number of Brethren; on which occasion a beautiful Banner was presented to the Lodge by the ladies, and an appropriate Oration was delivered by W. Brother O. S. Sanders, M. D, of Boston. At the conclusion of the ceremonies the Brethren and guests dined together.

Caution.—We are requested to caution the Craft over the country against an unworthy Brother of the name of Jos. Wolfson, late of St. Joseph, Mo. He "is a Jew,—low stature, has dark eyes and black hair," and was engaged in the liquor business.

☞Oscar, the late King of Sweden, (whose death has recently occurred), was a very warm devotee of Freemasonry, and for many years Past Grand Patron of the Order in his own dominions. The attachment he felt for the institution may be in some sort estimated by the fact that he was elected in 1851 an honorary member of the Grand Lodge of Scotland.

Masonic Relics—Wyzeman Marshall, W. M. of St. John's Lodge, was the recipient last week of a gift, or rather of a restoration of former gifts, which will be highly prized. The late Dr. John Dixwell was formerly Master of St. John's Lodge, and within a few weeks, members of his family found in a private drawer in an old cabinet, which has been seldom used, four heavy silver ladles, three of which bear inscriptions showing by whom they were presented to the Lodge. Dr. Dixwell was probably entrusted with their care, and having put them away for safe keeping in a secret drawer, they escaped notice at the time of his death.—*Ev. Gaz.*

☞The Grand Lodge of this Commonwealth will hold a quarterly communication at Nassau Hall, in this city, on the 14th instant. The Grand Chapter will meet on the evening previous, at the same place.

☞The Gen. Grand Chapter and Gen. Grand Encampment of the United States will respectively commence a triennial session at Chicago, Ill., on the 7th instant.

☞In describing Masonry, I would use the language of Milton, "I shall detain you no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a virtuous and noble emulation; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming."—*Dr. Oliver.*

☞The great secret for improving the memory, may be found in exercise, practice, and labor. Nothing is so much improved by care, or injured by neglect, as the memory.—*Ib.*

THE

FREEMASONS'

MONTHLY MAGAZINE.

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INITIATION OF SOJOURNERS.

The following complaint, though in itself eminently just, is anything but agreeable, in view of the fact, that the Grand Lodge of this Commonwealth was the first Grand Lodge in this country, to enter its protest against the loose and dangerous practice of the Lodges in one jurisdiction initiating persons while on a temporary visit from another. We find it in the proceedings of the Grand Lodge of California, for the present year, and transfer it to our pages, in the hope that it may serve to prevent a repetition of the offence, at least among our own Lodges:—

To the M. W. Grand Lodge of California.—

Your committee, to whom was referred that portion of the Grand Master's address which alludes to the case of Joseph S. Friend, a resident of this State, who, while on a visit to the State of Massachusetts, received the degrees of Masonry in *Tyrian* Lodge, at Gloucester, in that State, have had the same under consideration. The constitution of this Grand Lodge, just adopted, declares that all non-affiliated Masons who shall have resided during six months in the neighborhood of a Lodge, and shall have refused or neglected to affiliate therewith, shall be deprived of all the rights, privileges, and charities of the Order in this State: and a further regulation provides, that no resident of California, who during such residence, shall have received the degrees of Masonry abroad, without the proper permission, shall be admitted a member of any Lodge within this jurisdiction, until he shall have paid the full amount charged by such Lodge for conferring the degrees, less the sum paid the Lodge abroad in which he received them. Thus, Bro. Friend will be subjected to the disabilities which our law imposes upon non-affiliated Masons, until he can legitimately make himself known as a member of the Fraternity, (the ability to do which seems, from the language of the Grand Master, somewhat doubtful,) and until he shall have complied with the regulation last named.

For several years past the law of this Grand Lodge has forbidden its subordinates to receive a petition for initiation from a candidate who had not resided one year within its jurisdiction; and it is believed that most of the Grand Lodges of the United States have adopted a similar restriction. What the regulation of Massachusetts in this respect may be—if, indeed, there be any—your committee do not know; but the wisdom which has ever characterized the legislation of the venerable Grand Lodge of that State, induces them to deem it probable that some similar provision there exists, so evidently proper is it that an applicant should be admitted to our Order only where his reputation and antecedents best are known. To ascertain this fact, your committee recommend the adoption of the following resolution:—

Resolved, That the Grand Secretary be instructed to inform the Grand Lodge of Massachusetts of the circumstances under which the degrees of Masonry are alleged to have been conferred upon JOSEPH S. FRIEND, a resident of this State, by *Tyrian* Lodge, at Gloucester, under its jurisdiction; and to inquire whether the action of said Lodge in that respect was in conformity with the regulations of that Grand Lodge. All which is respectfully submitted.

H. F. WILLIAMS,
A. HOLLUB,
ADDISON MARTIN, } *Committee.*
A. P. BARNES,
J. H. SEAWELL,

The law of the Grand Lodge of this Commonwealth on the subject, is in the following words—

"And no person residing in a town where there is a Lodge, shall be initiated in any other town without the written consent and approbation of the Master and Wardens of that Lodge. *Nor shall any candidate be received from any other State, (he being a resident thereof,) where a regular Lodge is established, without the written permission of the Grand Master of such State.*"

The Committee of the Grand Lodge of California will therefore perceive, that they were entirely right in their conjecture, that the G. Lodge of this State had not, in forming its Constitution, been neglectful in this important respect, of the jurisdictional rights of its sister Grand Lodges, nor of the danger to the Fraternity which is certain to accrue from the unrestricted admission of sojourners, and of itinerant persons, as candidates for initiation in our Lodges. And they will also perceive that the old and respectable Lodge, of whose conduct in the premises they so justly complain, acted in direct violation of the Constitution of its parent Grand Lodge. The act was probably thoughtlessly done, or in ignorance of the existence of any regulation of the Grand Lodge on the subject; for, the high character of the Lodge itself forbids any suspicion that it has knowingly and intentionally broken any of its engagements of fealty with that body. We do not, however, offer this suggestion as any apology for the act. It was the duty of the Lodge to know that, in favorably entertaining a petition from a resident of a foreign jurisdiction, it was not only receiving a worthy candidate, but that it was not violating any law of its own Grand Lodge, or the usages of Masonry. This was its duty, and for the neglect of it we have no apology to offer in its behalf.

The transaction was a peculiarly unfortunate one for the candidate, as our readers will perceive from a careful examination of the report. In the first place, he was so hurried through the degrees, or so imperfectly instructed, that he will not probably be able to make himself known as a Mason to the satisfaction of any Lodge in California, and will have to be under the necessity of submitting to re-initiation there, or of returning to Gloucester for the information his Brethren of Tyrian Lodge neglected to give him! The Grand Master of California, an extract from whose address we have given in another place, says, he is "in possession of *just enough* Masonic information to communicate" the fact that he "received the degrees of Masonry in Tyrian Lodge, at Gloucester"! What a comment on the practice of hurrying candidates through the degrees!—and what a *reproof!* But suppose that by the help of his diploma, and the forbearance and charity of his Brethren, he shall succeed in gaining admission into a Lodge at Sacramento as a visitor, this affords him but a temporary relief from his difficulties, for in six months from the day of his return to California, unless he shall in the meantime have become affiliated with some Lodge there, he will be "deprived of all the rights, privileges, and charities of the Order in that State." Nor do his troubles end here, for by another provision of the Constitution of the Grand Lodge of California, no Lodge in that jurisdiction is at liberty to affiliate him as a member, until the difference between the fee for the degrees in Massachusetts and the fee charged in California, be paid to the Lodge to which he applies for affiliation. This difference is thirty dollars. All these conditions being fulfilled, he will be an eligible candidate for membership in a Lodge at Sacramento; where he will probably be admitted, if worthy, on the payment of the usual membership fee. And thus he will personally be fully relieved from the consequences of his own, or the mistake of others. Not so, however, the Lodge at Gloucester,—that has in its treasury twenty dollars which ought to be in the treasury of the charity fund of some one of the Lodges at Sacramento, which have done and are doing so much and so nobly to relieve the necessities of Brethren from the Atlantic cities; and we hope ultimately to hear of its being so disposed of. This, and this only, will be a full and perfect atonement for what we feel assured was a thoughtless and unintentional encroachment upon the legal jurisdictional rights of the Grand Lodge of California.

RECONSIDERATION OF BALLOTS.

Mount Sterling, Alabama, Aug. 22, 1850.

C. W. Moore—*Dear Brother*—I beg to state an actual case as it occurred in our Chapter, and to ask your opinion upon it.

At our February communication A. B. sent in a petition to this Chapter for the degrees, which was referred to the committee on petitions. At our March communication the committee retired to make out their report. One of the committee stated to the others that he could not vote for the petitioner, and consequently could not report favorably on his petition ; and gave as his reason that A. B. was a gambler, or blackleg. The other two of the committee, being near neighbors and friends of A. B., manifested great zeal in his behalf, and stated most emphatically that he was not a man of that character ; that since his marriage (a period of about three years), he had entirely quit gambling ; that once he did gamble but was now a Master Mason in good standing, and a very exemplary man and citizen.

This assurance, coming from the Companions, satisfied the objecting member of the committee, and he agreed to report favorably on the petition. There being but few members in attendance the ballot was taken, and A. B. receiving no black balls, was elected to receive the degrees. A Companion was sent to prepare A. B., (who was in the village), but could not find him. A gentleman of veracity informed him that he (A. B.) was off gambling, or playing at cards, and could not be seen. At our July communication, he presented himself for the degrees, upon which the Companion who first objected to reporting favorably on his petition, arose and made a motion to reconsider the ballot on A. B.'s petition, and gave as a reason, that he had become clearly satisfied that the other two members of the committee were mistaken about A. B.'s not being a gambler, or they had misled the dissenting Companion intentionally ; that from reliable report, and from concessions made by A. B. himself, he was the same he ever had been in regard to gambling. The Companion, therefore, asked that the vote be reconsidered.

The M. E. High Priest decided that such motion was entirely out of order, and could not be sustained ; that after the ballot had been passed on a petition, and the petitioner announced duly elected, in no case could such a ballot be reconsidered.

Companion C. H. then informed the Chapter that he did not feel that he could consistently be present if the degrees were conferred upon A. B., and that it would force him to leave the Chapter. A Companion was sent for A. B., who was introduced and the degrees conferred—C. H. leaving the Chapter. He with others think the Chapter in error. The first question now is—

Who has acted wrongly ?

2d. Should Masonry encourage gambling by conferring its privileges on blacklegs and men who make a business of gambling ?

3d. Cannot a motion to reconsider a vote be sustained after it has once been balloted upon and the candidate elected, when the Companion who makes the motion voted favorably on a ballot ?

Your answer to the foregoing will confer a favor upon your fraternal Brother.

I. B. Stephens.

Remarks.—It is at least charitable to presume that the two Companions constituting the majority of the committee, were honest and conscientious in their assurances to their dissenting associate—that they believed, in all sincerity, the petitioner to be a reformed and respectable man and citizen ; and, consequently, an eligible candidate for admission to the Chapter. It is charitable to presume this, and we therefore pass it over.

The decision of the High Priest was right, but his subsequent course was wrong. By the general consent and practice of the Fraternity in this country, a reconsideration of the ballot, on a petition for the degrees, is not allowable. It is, however, entirely competent, as it is manifestly a duty, for any member, having reasonable cause for so doing, to object to the initiation, or advancement, of a candidate at any moment, or any stage of the proceedings, after the ballot. And it is also the privilege, and the *duty*, of the presiding officer, on such objection being made, to suspend the proceedings and refer the matter to a competent and judicious committee for investigation. Had the presiding officer, in the case presented by our correspondent, taken this course, his Chapter would probably have escaped the regrets and mortification which always result from the admission of unworthy members.

GRAND LODGE OF CALIFORNIA.

This young and prosperons Grand Lodge—now one of the foremost and best regulated in the country—held its tenth annual communication at the City of Sacramento, in May last ; and for a printed copy of the proceedings we are indebted to the kindness of the intelligent Grand Secretary, R. W. Brother Alex. G. Abell, Esq. The session was very numerously attended, and the proceedings make a handsome pamphlet of some two hundred and sixty pages. The opening address of the Grand Master, N. Greene Curtis, Esq., is a well written and interesting paper. After a warm and eloquent expression of his gratitude that he is again permitted to meet the Brethren in their annual assembly, he bestows an appropriate and feeling notice on the death of the Grand Tyler, Bro. C. D. Chafee, in the 66th year of his age. His long life had been dedicated to the happiness of his fellow-men, and he died as he had lived—an honored member of an Order which he loved.

The Grand Master states that since the last annual communication he has issued eighteen dispensations, and expresses the believe that the Brethren to whom they were granted, " have been faithful and zealous in the performance of the duties enjoined by the laws and edicts of the Grand Lodge, and the general regulations of Freemasonry."

We regret to find in the address the following paragraph—not because it is not just and proper, but because one of our own Lodges should have been so far neglectful of its Constitutional obligations as to have given occasion for it. We have noticed the matter in another place :—

" But few instances of a violation of our jurisdictional rights have occurred since our last Communication, our Brethren abroad having generally recognized the principle for which we have so long and so earnestly contended, that no one should be initiated into the mysteries of our Order except in the Lodge nearest his place of residence, unless by the proper permission. One case, however, has occurred which I deem it necessary to specify, in order that the proper corrective may be applied. Joseph S. Friend, a resident of California, while on a visit to the State of Massachusetts, received the degrees of Masonry in *Tyrian* Lodge, at Gloucester. Soon afterwards he returned to his home, and announced himself as a visitor at the door of one of the Lodges in the city of Sacramento; and upon examination it was found that he was in possession of just enough Masonic information to communicate the above facts to the committee of examination. I feel confident that the Grand Lodge of Massachusetts—the oldest and most revered Masonic body upon this continent—will not willingly permit such a violation of Masonic comity and usage on the part of its subordinates, and deem it only necessary thus to call the attention of that enlightened body to the fact."

In speaking of the recent partial reconciliation of difficulties in New York, our Brother holds the following language:—

> "The fierce and bitter struggle so long maintained between the lawful Grand Lodge of New York and a clandestine organization, has finally ceased, and a *union* has been consummated between lawful authority and turbulent and refractory rebellion; but the thrill of joy which we always feel at beholding harmony restored, is in this instance, somewhat chilled by the reflection that all this has been done by the *healing efficacy*—the *imposing formula*—of a mere resolution."

The Grand Master approves of the "Universal Masonic Congress" project, and his views were subsequently concurred in by his Grand Lodge. We nevertheless regard the scheme as altogether chimerical, and, if practicable, would be pregnant with incalculable mischief. It is no more possible to harmonize the Masonry of France, or any other part of the Continent of Europe, with the Masonry of the United States—either in its ritual, laws, or philosophy—than it is to create a new world; and the less we, in this country, have to do with such follies, the more harmonious and happy will be our condition as a united fraternity.

There are some other points in the address which we should be pleased to notice if we could conveniently spare the room.

The prominent feature in the proceedings is the report of the committee on correspondence by the R. W. Brother Abell, Grand Secretary, and is one of the ablest papers of the kind we have recently read. It furnishes a general review of the leading points in the proceedings of the Grand Lodges of the country, together with the views of the writer on all matters which he considers of importance, or calculated to interest and inform his readers. These opinions are given with much clearness and frankness, and add largely to the value of the report. The best evidence of the estimation in which our Brother's labors in this respect are held by his Grand Lodge, is to be found in the following resolution:—

> "*Resolved*, That the sum of five hundred dollars be and is hereby appropriated to Bro. Alex G. Abell, chairman of the committee on Foreign Correspondence, as a testimonial of the consideration in which the Grand Lodge holds the eminent service he has rendered it in the preparation of the reports of that committee during the past five years."

We have marked several extracts in the report, but prefer to give them as separate articles.

The Masonic Board of Relief at San Francisco is doing a great benevolent work,—honorable to itself, and illustrative of the true character and generous purposes of the Order. Too much praise cannot be bestowed on the Lodges in San Francisco for their noble efforts in behalf of destitute Brethren and their families. The receipts for the past year were $5,274 60—$1,143 of which were the proceeds of a Ball given on the evening of the 27th Dec. 1858! The disbursements for the year were $3,700 50, as follows—to sick, destitute and needy Brethren $1,585 75—to the wives, widows and children of Brethren $1,101 25—passage money for Brethren, their wives, widows or children $880—funeral expenses $133 50—total as above, to one hundred sixtyone applicants, belonging as follows—41 to California, 1 to Australia, 7 to France, 8 to Illinois, 1 to Indiana, 2 to Kentucky, 15 to Louisiana, 11 to Maryland, 5 to Missouri, 5 to New Hampshire, 31 to New York, 1 to Ohio, 4 to Pennsylvania, 4 to South Carolina, 1 to Virginia, 1 to Wisconsin, and 23 to other places not named.

The following appropriations were made for the current year:—

For expenses of the Grand Officers, and of this Communication,	$500 00
For printing and contingent expenses of the Grand Secretary's Office,	2500 00
For salary of the Grand Secretary,	2400 00
For salary of the Assistant Grand Secretary,	400 00
For salary of the Grand Treasurer,	100 00
For salary of the Grand Tyler,	100 00
For the Masonic Hall Fund,	2000 00
	$8000 00

The number of Lodges in the State is 134. The principal officers for the year are—M. W. N. Greene Curtis, G. M.; R. W. Philip W. Shepheard, D. G. M.; Ebenezer Lane, S. G. W.; Thom. P. Hawley, J. G. W.; Addison Martin, G. Treas.; Alex. G. Abell, G. Sec'y; Rev. W. H. Hill, G. Chaplain; L. C. Owen, Assist. G. Sec'y.

THE ORDER IN MISSISSIPPI.

Natchez, Sept. 6, 1859.

Dear Br. Moore—It is a long time since I have written, but you have lost nothing thereby. We have had but little of interest in the Masonic world of this jurisdiction. So far as I am informed peace and harmony reign. Here and there a summer cloud may appear, but it soon passes away and is not heard of beyond its very limited locality. The very quietness of our atmosphere is our best commendation, and the best news which I can send you, is our want of news.

Our State is gaining rapidly in wealth and population, and the erection of a corresponding number of new Lodges is a matter of course with us. Three corner stones, two for Lodge Rooms and one for a Church have been laid. At Oxford, on the 4th July, the corner stone of a new Hall for Oxford Lodge, No. 33, was laid. The Grand Master was represented by Past D. G. Master H. W. Walter. The address was delivered by our R. W. Brother, the Law Professor of our State University, W. F. Stearns. He was followed by R. W. Br. Walter; a collection was then made, and $1000 raised—the best commentary on the eloquence of the orators.

On the 24th June, the corner stone of the Methodist E. Church, at Aberdeen, was laid by W. Br. Newton J. Beckett, acting as the Deputy of the Grand Master for the occasion. Ten or twelve neighboring Lodges were represented. The Deputy refusing, though strongly pressed, to lay the stone at any other point than the N. E. corner. His course was approved by the G. Master, as the symbolism should not be destroyed, if possible to prevent it. The Master of the Lodge, Br. Beckett, had engraved on the stone, immediately under the name of the Pastor, "William P. Mellen, Grand Master, A. L. 5859." He says this has not been done in that neighborhood. It was the ancient custom, and should never be neglected to place the name of the Grand Master inside the box deposited, and to have it engraved on the stone, with the name of the architect. After the feast some twenty shotes and lambs were left; on hearing of which, Br. Beckett had them distributed among the poor families of the town, who received them with thanks. W. P. M.

A CHAPTER OF HISTORY.

As the chief officer of the Consistory of the S. P. R. S. of Mississippi, I received a few months ago a trunk from the son of the late Gen. Joseph Nicholls of Port Gibson, Mississippi, directed to the Grand Consistory at Natchez. The endorsement was "To be delivered to the Grand Consistory at Natchez, in event of my death. Jos. Nicholls." On opening the trunk I found several packages, bound with red tape, sealed, and endorsed—

"Peter A. Vandorn,
Joseph Nicholls, } Esqrs.
and Asa Wilson,
Property."

Among the papers I found an agreement, bearing date "Sunday, 29 April, 1827." The substance was, that the Companions present in the Lodge Room, (in consideration of the expediency of establishing a Lodge of Perfection under authority from the Council of Princes of Jerusalem, at Claiborne, in Alabama, given to Com. Sam'l G. Cloud,) agreed to be initiated and pay for the degrees. This was signed by Hon. Israel Loring, Hon. P. A. Vandorn, Benj. F. Stockton, Esq., (editor of Port Gibson Correspondent,) Dr. T. B. Macgruder, Gen. Joseph Nicholls, and Campbell McCay, Esq.

It appears that these Brethren received all the degrees to the 32d inclusive, and received a Charter for a "Sublime Lodge of Perfection," I presume through the same Br. Cloud, from the Grand Lodge of the Princes of Jerusalem, of Claiborne, Alabama, as I find that Cloud writes (Oct. 28, 1827,) that he had received the draft, $205, and had the "Documents and Dispensation in his possession, and had been installed T. P., as was necessary for the instituting a Lodge;" and continues—"I will be with you in a few days, and will be glad to see all the Brethren then, that we may organize for work."

A Record, containing the proceedings of the first, and it would appear the only, "meeting of a Sublime Grand Lodge of Perfection, for the purpose of electing and installing officers. Present,

"Sam'l G. Cloud, T. P.; Peter A. Vandorn, Sen. W.; Campbell McCay, Treas.; Benj. F. Stockton, Jr. Warden; Israel Loring, acting Secy. p. t.

"The Lodge of Perfection was opened in due form and proceeded to the election."

This election resulted in the choice of Israel Loring, S. W.; Vandorn, J. W.; McCay, Secy.; Stockton, Treas., and Nicholls, Tyler.

These officers were duly installed by the T. P., except Br. Nicholls.

The Lodge was closed in due form, and the Records were signed by T. Loring, Sec. p. t.

The Dispensation or Charter, is not with the papers, but there is a receipt bearing date Port Gibson, Nov. 23, 1829, from Perez Snell, D. I. G., directed "To all to whom these presents shall come,—Know ye, that I the undersigned D. I. G., acting under the authority of the Sov. Grand Inspectors Gen. of the 33d degree, established in Charleston, State of South Carolina, on the 31st day of May, 1801, have this day received an instrument of writing, signed and sealed by James B. Colburn, R. +, S. P. R. S., and attested by Chas. C. Foster, K. R. +, purporting to be a warrant or power, given by his sole individual authority, to Saml. G Cloud, R. +, to confer the following degrees on five individuals in the town of Port Gibson, viz:—Secret Master, &c. I, the said D. I. G., do hereby certify, that the aforesaid James B. Colburn, in granting the above named power, acted without the consent or knowledge of the Supreme Council, &c. * * *. I have therefore receive the said Power to lay it before the Grand Council at Charleston. Said Colburn had stated that he had full power from the Sov. G. Inspectors Gen. of the 33d.

The above named Power bears date April 2, 1827.

(Signed.) Perez Snell, R. +., K. H., S. P. R. S., & D. I. G. for the
Sup. Gr. Council of the Southern Dist. of the U. S. A."

This document is endorsed Perez Snell, D. I. General. Rec't for Jas. B. Colburn's authority to Saml. G. Cloud to establish a Lodge of Perfection at this place, Port Gibson, Mississippi.

This last transaction took place at the time Snell established the G. Council of Princes of Jerusalem, and the Consistory at Natchez.

This movement of Br. Snell caused the Brethren at Port Gibson to petition the Grand Consistory at Natchez, for a Lodge of Perfection at Port Gibson; and a copy of another petition is on file, to the same body, marked, "Copy forwarded by Perez Snell," praying the Grand Con. of P. of Jerusalem, at Natchez, to grant a Charter for a Council of Princes of Jerusalem, and to authorize Israel Loring, "to confer the Royal and Select Masters' degrees on three worthy Companions of the Royal Arch, to enable the Council to work in the Royal and Select degrees."

These documents are interesting. The Body at Claiborne, Ala., invaded the jurisdiction of Charleston, by going outside its own jurisdiction, but as soon as it was found to be an error, did not persist, but quietly withdrew from Mississippi, Br. Cloud, himself writing to the Brethren of Port Gibson, authenticating the powers of Snell.

Israel Loring was the third Grand Master of the Grand Lodge of Mississippi, and was at the time a Past Grand Master. Judge Vandorn (the father of the gallant Maj. Vandorn of U. S. A.) was a Deputy Grand Master afterwards, under Gen. Quitman. Stockton removed to Texas about 1835, and died there. Gen. Nicholls died last year,—indeed all are dead—Loring, Vandorn and Asa Wilson; all except Dr. Thomas B. Magruder.

All these documents, with more important ones, were sealed up in 1829, and kept safely, never opened, and faithfully delivered as directed; for which the thanks of the Fraternity are due to the son of Gen. Nicholls. A monument was erected to Gen. Nicholls this year, and by request of the family I furnished the artist with a couple of Masonic emblems—one for the York Rite, a P. M. Jewel, and the other for the Scottish Rite, a Flaming Heart. All these men were noble and true, and stood in the front rank of society. W. P. M.

ST. ANDREW'S CHAPTER—BOSTON.

We have been politely favored with a very beautifully bound copy of what modestly purports to be "the By-Laws of St. Andrew's Royal Arch Chapter, Boston. Instituted A. D. 1769: together with biographical sketches of distinguished members, by Comp. Thos. Waterman, Secretary of the Chapter"; but which is, in fact, an exceedingly interesting and well compiled history of the Chapter, from its records; to which are added complete lists of its past and present officers and members from its organization. The biographical sketches number fifty, and though necessarily brief are of much value as contributions to the general history of the Craft in the State.

The first meeting of the Chapter,—which is the oldest in this country of which any record is in existence,—was held on the 28th August, 1769. It was then called the "Royal Arch *Lodge*." It was held in the hall, and doubtless—reasoning from the known practice of that day—under the sanction of the warrant of St. Andrew's Lodge, from which its name is derived. The three principal officers were then the *Master* and *Senior* and *Junior Wardens;* and they continued to be so designated until 1790, when the first officer is called the Royal Arch Master. Soon after this the present titles were adopted. The degrees originally conferred were the "Excellent, Super-Excellent, and Royal Arch." The first two degrees have since been rejected, and those of Mark Master, Past Master, and Most Excellent Master substituted therefor. By what authority this was done it is now useless to inquire. It is however doubtful if the change was for the better. What is now called the Past Master's degree does not appear to have been then regarded as a prerequisite for the Royal Arch.

In 1770, May 14, it is recorded that the "Most Worshipful Joseph Warren, Esq." was made a Royal Arch Mason. This was about five months after his appointment as Provincial Grand Master. His name appears upon the record of several subsequent meetings as being present; but whether as member or visitor, is not stated—probably as a member, judging from his known activity and zeal as a Mason.

Nov. 28th, 1793, the Mark degree was first conferred in the R. Arch Lodge, which in the following year is for the first time denominated a Chapter.

There was at this time another Chapter in the State, located at Newburyport, under the name of King Cyrus Chapter. And from these two Chapters sprung the present Grand Chapter of this Commonwealth, which was organized at Masons' Hall, in the Green Dragon Tavern, (the property, and then place of meeting, of St. Andrew's Lodge,) in Boston, on Tuesday the 13th of March, 1798.

We give below two or three of the biographical sketches, which we think will be acceptable to our readers, and for which, on our own and their behalf, we tender the author our sincere thanks:—

Col. PAUL REVERE

Was descended from the French Huguenots, and was born in Boston, on the 1st of January, 1735. He was brought up to the business of a goldsmith, and became a very expert workman. In 1756, soon after he became of age, he joined an expedition that was organized against Crown Point, then in possession of the French, receiving the appointment of lieutenant of artillery, and was stationed at Fort Edward, on Lake George, during the greater part of that year. After returning to Boston he married and settled in business as a goldsmith. He also carried on engraving and some other mechanical arts, during a long and active life. He was a bold and fearless advocate for American Independence, and one of the persons who planned and executed the most daring feat of the times, the destruction of the *tea* in Boston harbor. He was often entrusted with confidential messages from the Provincial to the Continental Congress, and acted an important part in the events which occurred about the 19th of April, 1775. A regiment having been raised in Boston and the vicinity, for the defence of the State, Revere was appointed a Major, and afterwards Lieutenant Colonel, and remained in the service until the close of the war. In 1788 he took an active part in favor of the Constitution of the United States, and, with other leading machanics, exerted his influence to promote its adoption. Col. Revere died in Boston, in May, 1818, aged eightyfour years.

"At the time of his decease, (to adopt the language of another,) he was connected with many of the benevolent and useful institutions which dignify and embellish the metropolis of Massachusetts, in all of which he was an active and munificent member. By an uncommonly long life of industry and economy he was able to obtain a competency in regard to property, and to educate a large family of children, many of whom are living [1854] to enjoy the contemplation of the character of an upright, patriotic, and virtuous father."

Brother Revere's name appears on the records of our Chapter, for the first time, January 9th, 1770. There is no doubt he was a member at this early period, for he was Junior Warden of the "Royal Arch Lodge," in the year 1770. Probably less ceremony was practised in the admission of members, eighty years ago, than a tthe present time; and no register of names extending back so far as the above date, can now be found. He was Senior Grand Warden of the Grand Lodge of Massachusetts, in 1782, and Grand Master in 1795, 1796, and 1797.

Col. HENRY PURKITT

Was a native of Boston, born in the year 1755, received his education at the public schools of his native town, and served an apprenticeship to the trade of cooper. His master was one of the "Sons of Liberty," and took an active part in the destruction of the tea in Boston harbor, on the 16th of December, 1773. Although young Purkitt, with his fellow apprentices, were commanded to remain at home during the evening, he disobeyed the order, and was present, as a spectator, at the execution of this bold and daring act. When the war broke out he enlisted as a soldier in the revolutionary army, and served until the peace. He was in the battles of Trenton and Brandywine. Returning from the camp he set up his trade in Boston, and carried it on successfully for many years.

In 1803 he was appointed by the Governor of the Commonwealth Inspector-General of Pickled Fish. He discharged the duties of this office thirtyfive years, with distinguished ability. His taste for a military life did not forsake him when he left the army. He soon after joined a company of cavalry, and passed through all the grades of office, until he rose to the rank of Colonel. He was many years a member of the Massachusetts Charitable Mechanic Association, and a trustee in that institution. Ever active in promoting the interests of the society, he was regarded with respect and veneration by his associates. He died at his residence in Boston, March 3, 1846, at the advanced age of ninetyone years.

Companion Purkitt was received as a member of our Chapter, May 23, 1798, and admitted an honorary member January 3, 1844. For a long series of years he was a constant attendant upon the meetings of the Chapter, during which time he held several offices of importance, discharging all his duties with credit to himself and acceptably to his Brethren.

"Uprightness and exactness were prominent attributes of his character, and universal love and charity for all mankind were sincerely exhibited in his social intercourse. He had troops of friends, but it is not known that he ever had an enemy." He died as he had lived, in peace with all mankind.

Major JOHN BRAY

Was born in Boston, on the 4th of August, 1761. He was by occupation a cooper, and served his apprenticeship at Boston and Charlestown. He was a culler and packer of fish, having at one time eighteen journeymen and apprentices. His place of business was on Spear's wharf, which he owned. As one of the three weighers and gaugers in the Boston Custom House, who where then paid by fees, he has been heard to say that his share, on one occasion, was $750 for a month. After General Lincoln resigned the office of Collector, Major Bray was removed by his successor for his political opinions, and afterwards lived at his ease on his income. In his youth he had but small advantages of acquiring an education. This he often lamented and gave his children (twelve in number,) opportunities for obtaining knowledge that were denied to him.

In August, 1823, Major Bray, in company with his wife, was robbed on the Medford turnpike, by the notorious Michael Martin, of fourteen dollars in money and his gold watch. This last led to his discovery. Martin rode up to his chaise, on horseback, presented a horse-pistol to his breast, and demanded his money and watch, which were given him. Mrs. Bray wore a gold watch also, and asked if he wanted hers, when he replied that he only robbed gentlemen.

The only civil office which Major Bray ever held was that of Selectman of the town of Boston. He was more conspicuous in the military line, being a member of the Ancient and Honorable Artillery Company; Ensign in 1793, and lieutenant in 1798. He was one of the founders of the Columbian Artillery; elected its first Senior Lieutenant, and succeeded Col. R. Gardner as Captain, and afterwards promoted to the office of Major of the Sublegion of Artillery.

He accumulated a valuable property, and died on the 12th of August, 1829, aged sixtyeight.

Companion Bray was received as a member of the Chapter, December 24, 1800. He was also a member of the Rising States Lodge, and at one time its Master.

He was an open hearted man, a firm and lasting friend, and distinguished for his many acts of benevolence and sympathy.

HENRY FOWLE

Was a native of Medford, Mass., born in September, 1766; went to Boston at the age of fourteen, and served an appreticeship as a pump and block maker, which occupation he followed in after life. He was better educated than most mechanics of his time. He had a good knowledge of the French language, and spoke it with the same fluency as his mother tongue; hence his society was sought by Frenchmen and other foreigners resorting to our shores. They were often invited to his house, and treated with kindness and cordiality.

The embargo and subsequent war with Great Britain proved disastrous to his business, and well nigh ruined it. He died in Boston, in April, 1837, aged seventy-one years.

Mr. Fowle was twice married. His first wife was the mother of fourteen children; his second wife, of six. Eight of his children were living in 1854, being people of character and respectability.

Companion Fowle united with our Chapter, as a member, February 18, 1795, and was admitted an honorary member November 2, 1808. In October, 1797, he was elected Scribe of the Chapter, and held the office two years. In October, 1799, he was elected to the office of King, holding this situation five years. In 1804 he succeeded M. E. James Harrison as High Priest of the Chapter, and remained in this office four years. He was again at the head of the Chapter in 1813 and 1814. He was Deputy Grand High Priest of the Grand Royal Arch Chapter of Massachusetts ten years, and several years an officer of high rank in the General Grand Royal Arch Chapter of the United States. He was also connected with the higher Orders of the Craft, and bore a conspicuous part as an officer and member. He was one of the original members of Mount Lebanon Lodge, and its first Master. This office he held in 1801, 1802, 1803, and 1805. He also sustained various important offices in some of the other Masonic bodies, being a member of St. Andrew's Lodge a number of years, and Master, and an officer in the Grand Lodge several years.

In all these relations Brother Fowle exerted an influence beyond that of almost any of his contemporaries. As he was perfect in the ritual of every grade of the Order, he was considered high authority by his younger and less informed Brethren. Being so intimately connected with the Masonic fraternity, his biography, if written out, would necessarily contain a pretty good history of the Order during the most active portion of his life.

JONAS CHICKERING, Esq.

Was born in New Ipswich, N. H., in the year 1796. He received such an education as could be obtained at the common school in his native town. At the age of seventeen he was put an apprentice to a cabinet maker, and while engaged in this employment he was called to repair a piano-forte. Although this was the first instrument of the kind he had ever seen, he was able, by his ingenuity to restore it to its former usefulness.

On the 15th of February, 1818, he went to Boston in search of employment. He worked one year at his trade and then entered into the employ of one of the pioneer manufacturers of piano-fortes. On the 15th of February, 1823, he commenced business, with a partner, and soon acquired a reputation, which he ever afterwards sustained. On the twelfth anniversary of his entrance into the city, he became associated with Capt. Mackay, and thenceforward his business was much extended. The fifteenth of February seems to have been the day on which four of the great enterprises of his life were undertaken. He died suddenly, of apoplexy, at his residence in Boston, on the evening of Thursday, the 8th of December, 1853, aged fiftyseven years.

Mr. Chickering was a kind, affable, unassuming man, in all the relations of life. In his official character as a member of the legislature, President of the Handel and Haydn Society, and President of the Massachusetts Charitable Mechanic Association, which last named office he filled at the time of his decease, he was held in high regard by his associates. It may be said with truth, that he was a model citizen—public spirited, enterprising and benevolent. His sagacity, industry, and sterling good sense were proverbial. During a quarter of a century he pursued his calling with a fidelity and success rarely attained; he was at the head of his profession, and his reputation more widely extended than that of any other mechanic in New England.

His funeral was attended at Trinity church, Summer street, on Monday following his decease, when a numerous collection of his friends were assembled to do honor to his memory. His remains were conveyed to Mount Auburn for interment.

Companion Chickering was admitted a member of the Chapter on the 4th of September, 1844. Ever regarded with the utmost honor and respect by his Companions, his sudden exit from among them was deeply lamented.

PAST MASTER.

The following paragraph is from the able Report of the Committee of Correspondence of the Grand Lodge of California. Its conclusion will meet with the approval of most old and intelligent Masons:—

"In relation to the so called Past Master's degree, Bro. Prescott agrees with the Ohio Committee of 1856, who, after stating the practice in Virginia to confer that degree upon Wardens as well as Masters, add that "Virginia is most consistent; for if the degree is necessary to fit one to preside as Master, and the Wardens preside in the absence of the Master, they certainly ought to have it to qualify them to preside." To this proposition as a whole we too assent—not that we think any such degree should be conferred upon Wardens, but that we have not yet been enabled to learn why it is considered a pre-requisite for Masters. To make a *Past* Master of a Brother who is scarcely yet a *present* one, has ever seemed to us a sort of absurd anachronism in title; and though we do not mean to be understood as desiring the abolition of *any* of the ceremonies attending the installation of the Master of a Lodge, we would be glad to see the name of that "degree" forgotten, as connected with them, and to let him, at the end of his term of service, become a Past Master in the natural and only proper meaning of the word."

DEMITTING.

"The Brother enters the Lodge of his own free will, but with its permission; he has the same opportunity of leaving it of his own free will, but with its permission. It required two to make the bargain for his admission—it requires as many, we think, to make the bargain that he shall withdraw. The word 'demit' itself means, according to Webster, 'to premit to go,' and its very meaning settles the question."

Thus the general proposition appears to be that because it requires permission to be admitted to a body, it must require it to be allowed to leave it! Because a majority of the votes of a district is necessary to admit a man to a seat in Congress, must there be a similar expression of the public will to enable him to resign? In our view a member has the right to withdraw from membership at any time, if his dues are paid and there be no charges against him pending, by the simple annunciation of his determination to that effect; but that the Lodge may determine whether it will or will not grant him that written or printed certificate of commendation usually denominated a "demit." As to the declaration that the meaning of the word, according to Webster, "settles the question," we can only say that to that word no such definition as that above quoted is given by that lexicographer—he defining it "to let fall, to depress, to submit." The word "dimit" receives the definition above presented, and is probably the one which should be used, though we can not understand why the somewhat doubtful meaning of an arbitrary word, used commonly to express the consummation of an act, should settle the question of the principle which ought to govern that act.—*California Com. of Cor.*

ON SLANDER.

Br. Moore—The following article on Slander, I have copied from Dr. Oliver's Antiquities of Freemasonry, and will be much pleased to see it inserted in your valuable Magazine. Yours, respectfully, A Subscriber.

Boston, Aug. 16, 1859.

"The fifth point of Fellowship teaches us to support a Brother's character when he is absent, and consequently unable to defend himself from the tainted breath of defamation. This forbids us to retail slanders derogatory to our Brother's reputation, which is a sacred deposit, and if once wounded, then a thousand words in vindication will scarcely be sufficent to repair the mischief which ten words have occasioned.

"Masonry inculcates this lesson in every part and point of every degree; aware that the evil consequences of slander are innumerable, whether by giving false testimony in a public cause, or by injuring our Brother by private defamation.

"This practice is the vilest of all robberies. Injure his property, and you may make him reparation; wound his body and the physician may heel the wound; but if his sacred reputation be touched, if his good name be taken away, it can never be restored, but may pursue his offspring after death, may descend to his children's children, and blast their prospects to the latest posterity. Defamation is always wicked; the defamer is always despised. And what gratification can be found in a practice which elicits universal contempt. Can it be found in the lust of evil speaking and cutting up reputation, as with a sharp razor? Can any gratification proceed from the practice of private scandal at the expense of another's character and honest fame? Does such a practice add to the slanderer's peace of mind, or importance amongst his acquaintance? Does it confer a dignity not to be procured by other more innocent means? A negative answer may be safely given to these inquiries; and it is rather to be feared that every honest and upright man will regard him with a scrutinizing eye of jealous suspicion, and shun him as a public nuisance. His deeds are baser than those of the assassin, in proportion as a man's unsullied fame is dearer to him than life. The assassin kills the body of his enemy, and there the mischief ends, but the slanderer attacks the immortal part of man, and inflicts a stab in the hope of blighting his fame forever. None can be safe where slander gains admittance. The virtues wither around him, and fade and die around him. His practices are made up of fraud and artful treachery. He dares not to bring the bold and open accusation, but looks and whispers death. To misconstrue motives; to place trifling incidents in contemptible points of view; to insinuate by mysterious signs and broken sentences, that 'more is meant than meets the ear,' are his study and delight. They become, by the force of habit, as necessary as the food which affords him nourishment, and this for no other purpose than the selfish aim of depriving his acquaintance of that estimation from which he can derive no benefit, and which can scarcely be restored by all the united efforts of charity and benevolence; for evil reports spread with unaccountable facility, and extend to distant parts, where the evidences of their falsehood will never be heard, and thus the record is handed to posterity in all the decoration of unrefuted truth.

"But it must be observed, on the other hand, that we are not bound to applaud the character and conduct of bad men, merely to avoid the imputation of illiberality.

"If the actions of a Brother betray baseness of heart; though it may not be commendable to magnify his vices, or make them a perpetual topic of conversation, yet it would be equally injudicious to praise him, or bear testimony to virtues which he does not possess. 'None but a good man deserves to be loved or praised by any one. He who says of a bad man, whom he knows, and whom all that know him know, to be a bad one, I have reason to speak well of him, for he has been kind to me, utters a detestable falsehood, and discovers a base disposition.' The course to be adopted, under these circumstances, is faithfully prescribed in those lectures which form the subjects of discussion at all our meetings. Always speak of a Brother as well in his absence as in his presence, and even more particularly so, because when present he has an opportunity of defending himself; never defame him yourself, nor suffer him to be defamed by others, if in your power to prevent it; and if his conduct be so dishonorable that you unfortunately cannot speak well of him, adopt the distinguishing virtue of our science, silence or secrecy. If a Brother be calumniated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's reputation, I regard in the light of something more than a common friend: he reduces to practice the dignified theories of Masonry; his benevolence is pure and unsullied by human passion, and he richly merits the obligations of gratitude in this world, as he is in the hope of receiving the approbation of his Judge in the world to come.

"Speak then no evil of your Brother. If he have virtues, (and surely all have some,) let them be the theme of your discourse; if he have faults, (and who is free from them?) mention them not; but in all your commerce with your Brethren, or the world, 'supply the wants and relieve the necessities of your Brethren to the utmost of your power and ability; on no account wrong them, or see them wronged, but timely apprize them of approaching danger; and view their interest as inseparable from your own.'"

TOUCHES ON THE TRESTLE-BOARD—NO. 20.

THE STATUE OF THE VEILED ISIS.

"I am all that has been, that shall be, and none among mortals has hitherto taken off my veil."

I WAS walking leisurely along the mall of our beautiful Common, beneath an arcade of elms in their fullest foliage—pausing on the way to look down on the waters of the little lake below, where many a miniature boat was spreading its sails to the breeze—or gazing upwards as the note of some robin, or chirp of a squirrel was heard in the branches over head, when amidst the calm and picturesque thoughts, which such a vision of bliss seemed to create, while a September sun was shining in his morning glory, there came up a cloud from the land of memory and changed the scene. I mused upon those with whom I had often walked these paths and gazed on the amphitheatre of distant hills; many of whom have gone forever, and will no more look on these earthly landscapes. Before me, as it were, stood the image of the VEILED ISIS, emblem of that darkness which shuts down on the world to come, teaching us that life is all a mystery—but death is still a greater one. Who can lift the veil of the hereafter? What voice can whisper to us from the spirit-world, and just kindle one ray of the morning star of hope when we lose a friend—dear

"As the ruddy drops that visit my sad heart."

We stand over all that is left in a spell of agony. The separation seems eternal. That sombre, heart-rending word, forever! rings in our ear. The fond endearment of the last look—the gloom of the grave—the destiny of the dust, rush upon the broken spirit, and, were it not that such a season in all its terrible upturning of joy and hope is short—thanks to the mercy of a benevolent Creator—our very life would dwindle away in a bondage of misery. Yet, often does sorrow cast a shade over all the days to come, and to the patient, but truly bereaved mourner, this fair and beautiful world, this blue sky and green earth never again appear as once they did. At such a time thought wanders over an ocean of darkness into eternity. Where has the departed spirit gone? What unutterable sights or scenes or colors of light or long lost friends does it behold? All is silence. There is no voice, no hint, no token from the grave. To the weeping and thoughtful Egyptian, such meditations must have been exceedingly poignant, and we realize the force and astonishing adaptation of that primeval allegory, the Statue of the Veiled Isis.

On the Nile we are carried back to the beginning of time, for the hieroglyphics of Egypt contain the earliest record of our race. Here the priesthood had a deity, who was an object of universal worship, long before Moses and the children of Israel sang the song of the Red Sea. This deity was called Isis, whose husband Osiris, was murdered by his brother Typhon, and she was the foundation of the Dionysian mysteries. Her priests were bound to perpetual chastity, had their heads closely shaven, went barefoot, and were arrayed in white garments, the emblem of innocence. They celebrated the festival of Isis with great solemnity, in secret, and with mysteries only communicated to the initiate. These mysteries were of a disciplinary kind, and closely interwoven with man's duty here and his destiny hereafter. Among the sacred secrets were the life, death and resurrection of Osiris. The late learned Mr. Glidden informed us in one of his eloquent lectures in Boston some years since, that the reward of virtue and the punishment of transgression in a future world, was made known by Champollion's key in the hieroglyphics which have been discovered. Pythagoras, when in Egypt, was initiated into these mysteries and joined the priesthood.

The Dionysian festival was introduced into Greece, at an early period of her history: but was in a great degree superceded by the Eleusinian mysteries consecrated to Ceres, supposed by some writers to be the same as Isis. This great national festival was held in Eleusis, in Attica, once in four years. It lasted nine days and was regarded as the most sacred institution known in the Gentile world, until the light of Christianity taught the Greeks there was no longer an Unknown God.

At Eleusis, environed by sylvan and majestic mountains, stood the gorgeous temple of Ceres, in all the beauty and massive strength of the Doric Order. On the fifth day of the celebration of the festival, a superb procession of initiates and worshippers, in purple robes and crowned with myrtle wreaths, two and two, torch in hand, followed the priests at the evening hour up the marble steps into the sacred penetrail. Here their eyes were dazzled by scenic exhibition and vivid light; their ears were regaled with melodious sounds, echoing among the surrounding mountains; and their imaginations were exalted by sublime emblems of the creation, and by lessons on the immortality of the soul. The wicked were threatened with the tenebrious regions and black rivers of Erebus, and the virtuous encouraged and refreshed by the ideal picture of the Elysian fields. These mysteries were sacred and held in such reverence, that it was death to divulge them. The initiate, passed through many ceremonies, and only after a long probation, and washing in pure water, (emblem of a soul undefiled,) was received. He entered the temple, it is said, amidst thunder and lightning, darkness or flames of fire. Every incident and circumstance, which eye could behold or ear hear, were applied to make an impression never to be forgotten, on the mind of the neophyte. Much allowance, however, must be made for decriptions of this kind; for the ignorant would frame strange pictures, and the perjured seceder could not be believed. One fact is certain; these Elerusinian festivals continued for eighteen hundred years; and a large number of the greatest men Greece ever produced, were initiated into, and venerated their mysteries. Our most erudite Brethren in Masonry have traced in them, many of the bones and rudiments of our ancient Institution; and believe that Cuvier's comparative anatomy can furnish no stronger traits of truth. But they are bones; the vital flesh—the beauteous form is gone—and the resemblance is but a dim perspective. Yet we have some reason to think it is no fanciful conjecture, and we therefore claim Pythagoras and Euclid, Phocion and Plato as Brethren belonging to the Order.

It is a singular fact that Xerxes invaded Greece about the time of the celebration of the Eleusinian festivals; and shortly before the great battle of Salamis, an immense procession of women, was seen on the sacred way from Athens going up to Eleusis, singing solemn hymns. There were among them, beyond all doubt, the mother of Miltiades, Themistocles, Aristides, and of many Grecian heros! These noble mothers sought help, it is true, from gods they knew not; but while their hearts were humbly and reverentially looking up to a power beyond this earth, heaven pitied them and a great deliverance came down. The battles of Salamis and Marathon were both fought in September, the festival month—the first 480, the last 490 years before Christ. Beneath all the forms and superstitions of ancient Mythology, there were many hidden truths, some of which may be found, elucidated with great skill and learning, in the writings of Lord Bacon.

If Isis and Ceres were in fact the same deity under different forms, then this brief account of the Eleusinean mysteries is not out of place. Be it as it may, the Veiled Isis was a sublime thought in the mind of the Egyptian projector. We may travel up the dark ages to the everlasting pyramids on the Nile; we may visit catacombs and meditate with abhorrence on the ghastly rows of myriads of mummies and shudder at a superstition so repulsive to the enlightened views of immortality; and we may enter the boundless fields of conjecture and try in vain to expound the riddle of the Sphinx; but, when we muse on the statue of the Veiled Isis, we read our vital history, we learn a great lesson—the lesson of humility. We see how dark and gloomy were the wisest thoughts of remote antiquity on a future state. No morning star then rose on the darkness of night. No messenger from above then lifted the veil.

In contemplating the picture of Veiled Isis, we should remember, although we may admit the allegory as a matter of taste, that, as Masons in a Christian land, we now live under a different dispensation. Though the unseen world in a great measure is still hidden from mortal sight, yet that Holy Book ever open on the altar of every well governed Lodge, teaches unutterable things touching the life to come. Eye hath not seen—ear hath not heard the glory then to be revealed to the righteous. "And he will destroy in this mountain the face of the covering over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Such thoughts are peculiarly consoling at this present time, when our tears are yet fresh at the recent loss of a beloved Brother, Thomas W. Phillips, Esq. of this city, whose many virtues won many hearts.

I. H. S.

FREEDOM OF THE BALLOT.

At the last annual session of the Grand Lodge of California a complaint was preferred against a Lodge in San Francisco for irregularity in the management of its officers and want of harmony among its members. It has specifically charged that six candidates had been rejected in one evening from improper motives. The complaint was referred to a committee who subsequently offered a very able report, from which the following extract on the privileges of the ballot is taken:—

> "We believe, to the utmost extent that can be claimed for it, in the doctrine that every member of a Masonic Lodge has a right to freely pass upon the claims and character of all who may present themselves for admission at the door of his Lodge, and to bar the entrance of any whom he deems unworthy of that privilege; and we might even go so far as to recommend that no action adverse to a Lodge be taken where even more than six men were rejected in one evening, against whom the majority of the members of a Lodge could discover no objection. The power to cast adverse ballots must be free and unquestioned, or the ballot-box will cease to express the wishes of the members of a Lodge. Whatever evils may arise from the too free use of black balls, they must be less than those which would spring from an unmasonic inquisition into the motives that caused them to be cast, or authorized attempts to discover and censure those who cast them. Your committee place their recommendation upon a different ground—the entire want of harmony now existing, and which has so long existed in *San Francisco* Lodge—a state of feeling defeating all co-operation of its members, and destroying all probabillity of its usefulness. The great principle of Masonry is harmony. Lodges are instituted to give effect to this principle; and whenever any Lodge ceases to be governed by it, and exhibits only scenes of strife and confusion, it should cease to exist. Such is the state of *San Francisco* Lodge. Only the power which called creation out of chaos could still the strife and bring harmony from the discords that now distract that unhappy body."

CAGLIOSTRO AND THE LODGE OF ANTIQUITY.

[Concluded from page 348.]

In the year 1743, at Palermo, in Sicily, the subject of our memoir was born. He was the son of Peter Balsamo, and shortly after his birth was christened Joseph; and it is more than likely that with the first exercise of the powers of speech, the gifts of simulation and dissimulation began to manifest themselves. In his boyhood he lost his father, and an uncle, on his mother's side, placed him in the seminary of St. Roch, but as he more than once ran away, he returned to playing about the streets, feeling himself cut out for a gentleman and not having any disposition to work. Urged at length by his mother and uncle, it appears he determined on becoming an ecclesiastic, and at the age of thirteen was admitted a novice in the convent of Cartegirone and entrusted to the keeping of the convent apothecary, where he confesses he learned some (or, as he calls it,) 'the principles of chemistry and medicine." In this retreat, not over well pleased with the restraint, and particularly indignant at not being allowed to eat with the monks, but having to read to them their martyrology while they partook of their meals, he hit upon a novel expedient, and instead of reading the genuine lives of such as were written in the book before him, spoke what his own vivid brain devised on the spur of the moment, substituting for the names of the saints those of the most notable courtesans of Palermo—for which the monks felled him to the earth, and flayed him with scourges; and Cagliostro bid them farewell by taking himself off.

On his return home, he was of course pressed by his mother and uncle to choose some means of livelihood, and determined to try painting and study design. During this time he is reported to have kept the worst company; led the loosest life, and to have been intimate with all the swindlers, gamblers, idle apprentices and courtesans in Palermo. He also at this time became a pimp, for, having a cousin living in the same house with him who had a lover, he acted the part of go-between, and made the unlucky lover hand over jewelry and money, as a lady to be won ought to be treated handsomely; and these valuables, it is said, he then appropriated furtively. Soon, however, he commenced counterfeiting handwriting; his first essays being forged tickets for the theatres. One of his acts of this kind was to forge a will "for the benefit of a religious house;" another, at which his biographer is horribly scandalized, was the forging of leave of absence for a monk, and counterfeiting the signature of a superior! He also dabbled in predicting fortunes and shewing visions, as well as "being in most brawls," and making a point to attack all officers of justice; and the completement of his crimes at that period are brought to a close by the somewhat imperfectly vouched assertion that he had "assassinated a canon." The cause of his leaving his native city, was, that he had persuaded one Marano, a goldsmith, that there were certain treasures hidden in the rocks; and after having drawn his victim to the tune of "sixty gold ounces," the goldsmith insisted on the treasure being dug up, whereon a certain night was appointed; some of Cagliostro's friends, attired as devils, beat the goldsmith to a jelly, who swore he would be revenged, and having a wholesome fear of the stiletto of Marano, our hero left his native city, or in the words of his biographer of the Holy Office, "he fled Palermo, and overran the earth."

Towards the close of the last century, quacks and quackery were in the ascendant—mesmerists, magicians, Swedenborgians, Illuminati, crucified nuns, and devils of London! To which the Inquisition biographer adds—vampires, sylphs, Rosicrucians, Freemasons, &c. There were the Schröpfers, Cagliostros, Casanovas, St. Germains, Dr. Grahams; the Chevalier d'Eon, Psalmanazar, Abbé Paris, and scores of others. It is impossible to trace the travels of Cagliostro, or for a moment to put any confidence in his tale of a voyage to Egypt with the sage Althotas; but, be this as it may, he turns up at Rome, lodging "at the sign of the Sun in the Rotunda," and selling pen-and-ink drawings there. These pen-and-ink drawings are no more than outline engravings, filled in by hand with Indian ink; and it could not have been a very lucrative profession. While thus engaged he managed to get married to one Lorenza Feliciani, the daughter of a girdler, and was then and there taken to live in the house of her parents. Pen-and-ink drawing not being a very flourishing trade, domestic squabbles of mother-in-law, and sundry debts, forced our hero to emigrate from Rome; but not before he had found out that in his wife's charms there was a mine of wealth in store for him, and French envoys, Spanish marquises, and other amorous men of high degree, were, in many countries, well fleeced by this worthy couple; and we find them visiting Venice, Marseilles, Madrid, Lisbon, Brussels, St. Germains, &c. In some of these he appeared as a Count or a Marquis Pellegrini, and lastly as Count Alessandro Cagliostro; the latter name having really been in his family, for his grand uncle, a bell-founder at Messina, was thus named. Cagliostro and the Countess Serafina were now the talk of Europe; their jewels, equipage, and unlimited supply of ready money procured them easy access to the best society of foreign States. Again visiting Palermo, he is seized and imprisoned for the affair of the treasure digging goldsmith, but succeeds in getting out by means of the connivance of one of the principal Sicilian princes, who, having formed an intimacy with Serafina, the Countess absolutely proceeds to acts of violence so terrifying to the prosecutor and judge, that Cagliostro is at once dismissed.

Of his journeys nothing positive is known further than in Spain he is at times seen riding *in* the coach-and-four—at other times he is acting as postillion, while enarmored noblemen are lolling on cushions with the lovely Serafina. Again, at other times, he seems to be utterly bereft of fortune, for in 1772 he is in England, as Joseph Balsamo, with a reputation as an excellent house decorator, but having smeared a residence of one Dr. Bennemore, the doctor refused to pay for it, when Balsamo, or Cagliostro, entered an action against him, which he lost, and there was also some scandal about the beautiful Serafina and Dr. B., and the ugly Miss B. and Cagliostro. As the Countess's charms began to fade, Cagliostro, in addition to his philtres, washes, &c., added the gift of prophecy, and foretold the lucky numbers of the lotteries; there was a very curious case on this subject tried at Westminster, Fry *v.* Balsamo, which is well worthy of perusal—this turning against him, he quitted England. We now come to an important event to us, and here we shall quote Mr. Carlyle, who tells us—

"One good thing he has carried with him notwithstanding: initiation into some primary arcana of Freemasonry. The quack of quacks, with his primative bias towards the supernatural-mystificatory, must long have had his eye on Masonry, which, with its blazonry, mummery, sashes, drawn sabres, brothers terrible, brothers venerable, (the whole so imposing by candle light,) offered the choicest element for him. All men profit by union with men, the quack as much as another; nay, in these two words, 'sworn secrecy,' alone has he not found a very talisman? Cagliostro, then, determines on Masonship. It was afterwards urged that the Lodge he and his Serafina got admission to (for she was also made a Mason or Masoness, and had a riband garter solemnly bound on, with order to sleep in it for a night) was of low rank in the social scale, numbering not a few of the pastry-cook and hair dresser species. To which it could only be replied, that these alone spoke French; that a man and a Mason, though he cooked pastry, was still a man and a Mason. Be this as it might, the apt recipiendary is rapidly promoted through the three grades of apprentice, companion, master, at the cost of five guineas. That of his being first raised into the air by means of a rope and pully fixed in the ceiling, 'during which the heavy mass of his body

must assuredly have caused him a dolorous sensation;' and then being forced blindfold to shoot himself, (though with privily dis-loaded pistol,) in sign of courage and obedience, all this we can esteem an apocrypha—palmed on the Roman Inquisition, otherwise prone to delusion. Five guineas, and some foolish froth-speeches (delivered over liquor and otherwise,) was the cost. If you ask now, in what London Lodge was it? Alas, we know not, and shall never know. Certain only that Count Alessandro is a Master Mason; that having once crossed the threshold, his plastic genius will not stop here. Behold, accordingly, he has bought from 'a bookseller' certain MSS. belonging to 'one George Cofton, a man absolutely unknown to him,' (and to us,) which treat of 'the Egyptian Masonry.' In other words, Count Alessandro will blow with his new five guinea bellows, having always occasion to raise the wind.

"With regard specially to that huge soap bubble of an 'Egyptian Masonry,' which he blew, and as conjuror, caught many flies with, it is our painful duty to say a little—not much. The Inquisition biographer, with deadly fear of heretical and democratical and black-magical Freemasons before his eyes, has gone into the matter to boundless depths; commenting, elucidating, even confuting. A certain expository Masonic Order-book of Cagliostro's, which he has laid hands on, opens the whole mystery to him. The ideas he declares to be Cagliostro's; the composition all a disciple's, for the Count had no gift that way. What then does the disciple set forth? or, at lowest, the Inquisition biographer say that he sets forth? Much, much that is not to the point.

"Understand, however, that once inspired, by the absolutely unknown George Cofton, with the notion of Egyptian Masonry, wherein as yet lay much 'magic and superstition,' Count Alessandro resolves to free it of these impious ingredients, and make it a kind of Lost Evangile, or Renovator of the Universe, which so needed renovation. 'As he did not believe anything in matter of faith,' says our wooden familiar, 'nothing could arrest him.'"

We shall not follow Mr. Carlyle through his account of some of the tenets of the Egyptian Masonry, as we shall at a future time present our readers with Cagliostro's principles entire—at least so far as we can gather them from the scarce Italian book alluded to. So, equipped with the respectability of our Order, this arch cheat had but to present himself in any city, to ascertain the principal Masonic officer resident therein—to introduce himself; and in a single night establish an interest in himself that he had previously been months in accomplishing. Then he founded Egyptian Lodges; set the dazzling Serafina to act as Grand Priestess, and money flowed in upon him to repletion. In this way he managed to dazzle the eyes of many of the best and greatest of earth's sons. The good Lavater thus speaks of him:—

"Cagliostro, a man, and a man such as few are; in whom, however, I am not a believes. O, that he were simple of heart, and humble like a child; that he had feeling for the simplicity of the gospel, and the majesty of the Lord—who were so great as he? Cagliostro often tells what is not true, and promises what he does not perform. Yet do I nowise hold his operations as deception, though they are not what he calls them."

To resume—Cagliostro may be traced through Saxony, Eastern Germany, and

Prussian Poland to St. Petersburg, in the spring of 1780; and he appears to have driven a roaring trade until the police scented him out, and then gave him notice to leave in a few hours; when scarcely had he departed before the Prussian ambassador preferred a complaint that he had falsely assumed the Prussian uniform in Rome, and the Spanish ambassador backed the same by asking for the Count's person as having forged bills of exchange while at Cadiz. However, he is off out of the way, and although exposed in Courland and Poland, contrives to make a very handsome living by the Egyptian Masonry, and with his pockets well lined, he visited Vienna, Frankfort, and Strasbourg. His Inquisition biographer says—

"The train he commonly took with him corresponded to the rest; he always travelled post, with a considerable suite: couriers, lackeys, body-servants, domestics of all sorts, sumptuously dressed, gave an air of reality to the high birth he vaunted. The very liveries he got made at Paris cost twenty louis each. Apartments furnished in the height of the mode; a magnificent table, open to numerous guests; rich dresses for himself and his wife, corresponded to his luxurious way of life. His feigned generosity likewise made a great noise. Often he gratuitously doctored the poor, and even gave them alms."

But amid all this grandeur there was sad cat and dog life; for as Mr. Carlyle says—

"Each thinks the other does not work enough, and eats too much. Whether Dame Lorenza (the Countess Serafina) followed her peculiar side of the business with reluctance, or free alacrity, is a moot point with biographers."

In the year 1783, we find the Count at Strasbourg, relieving the poor, and giving in large hospitals, (hired for the purpose,) his "extract of Saturn," which is said to have done wonders in the way of cure; and here he finds the Cardinal Prince de Rohn, who expresses a wish to see him, and is met with the following reply—"If monseigneur the Cardinal is sick, let him come, and I will cure him; if he is well, he has no need of me, I none of him." Shortly after, the Count visits Paris, and by his sorcery is involved with the Cardinal de Rohn, the Countess de la Motte-Valois, and others, in the affair of "the diamond necklace," which set the whole of Europe in talk, and even now excites great interest amongst the learned.

In the year 1785 Cagliostro was busy at Paris, founding Egyptian Lodges, which appear to have flourished everywhere, when all of a sudden, he, his wife, the Cardinal, the Countess la Motte, and some others, were consigned to the Bastile, and not liberated until the following May, and then ordered to quit Paris in twentyfour hours, and France in three weeks; and then the Count arrives in England and lodges in Sloane street, but here he was much distrusted, although some Egyptian Masonic Lodges were still under his sway. On his arrival here, one Morande, editor of a Courier de l'Europe, published in London, had for some time been amongst the foremost of Cagliostro's enemies, and catching up a speech of the Count's, in which he mentioned having seen pigs fattened upon arsenic, and turned out to be eaten by the wild beasts, who were poisoned thereby, made merry over it in his paper, and Cagliostro completely turned the tables on him in the following adroit way:—the Count inserted an advertisement in the Public Advertiser, of Sept. 3d, 1786, challenging Morande to breakfast with him in public, on a sucking pig, fattened on Cagliostro's system, but to be cooked, carved, and chosen from by Morande, under a bet of five thousand guineas, that the next morning Morande was to be dead and Cagliostro alive. Morande neither having the money to bet, nor the inclination to try the food, backed out of the matter in the best possible way, and left Cagliostro to himself for the future.

The Count was again, in May, 1787, obliged to leave England. He went to Savoy, Sardenia, and other places, and, by some unaccountable impulse, even on to Rome, which he entered in May, 1789. In the December of the same year, the Holy Inquisition, who had been long watching for an opportunity, detected him founding an Egyptian Lodge, and locked him up in the Castle of St. Angelo, "where they had also gotten his wife, who begins to confess, and he finding that such is the case, confesses also; when, after eighteen month's baffling and fighting, sentence is given, that the manuscript of Egyptian Masonry is to be burned by the hands of the common hangman, and that all that intermeddle with such Masonry are accursed; Joseph Balsamo (Count Cagliostro,) justly forfeited of life (for being a Freemason,) shall nevertheless in mercy be forgiven; instructed in the duties of penitence, and even kept safe thenceforth and till death,—in ward of Holy Church." So languished Count Cagliostro in the dungeons of the Holy Roman Inquisition, until the year 1795, when his body was found, lifeless, on a summer morning, he having died from apoplexy.—*London Freemasons' Mag.*

MASONRY IN FRANCE.—HISTORICAL.

We give the following interesting extract from a letter to Br. Abell, chairman of the committee on correspondence of the Grand Lodge of California, from Bro. Le Blanc Marconnay, Master of the Lodge La Clemente Amitié, at Paris:—

"Unfortunately, (I say unfortunately, for I consider it a calamity, because in Masonic, as in other governments, conflicting authorities always cause confusion) two legal Masonic bodies *do* exist in France:—the Grand Orient, the most ancient and regular, of which Prince Lucien Murat is Grand Master, having under its jurisdiction two hundred and fifty Lodges,—and the Supreme Council of the 33rd, organized in 1804, of which the Duke De Casse, (ex Minister of State,) is Grand Commander, having under its jurisdiction eighty working Lodges.

"In 1804, the Count De Grasse introduced into France the thirtythree degrees of the Ancient and Accepted (Scottish) Rite, which degrees he received from the Supreme Council, at Charleston in S. Carolina. This Rite originated in France in 1760, under the title of the Rite of Perfection. It consisted of twentyfive degrees, and a Mason named Morin was authorized to etablish (propagate) it in America. Its reconstruction (in its present form) has been attributed to Frederick II. of Prussia, which is an error, as the Scottish Rite of thirtythree degrees is unknown in Prussia. It was introduced into France by the Count De Grasse at the end of the great revolution, which resulted in the empire—a time when the people were glad to find, even in Masonry, the most equalizing of institutions, a sort of aristocracy and distinctiveness. Thus the new Order succeeded, and the Grand Orient, fearing its rivalry, in October, 1804, concluded a treaty with it, by which both bodies became united. This treaty was violated by the Grand Council in less than a year; but, as Napoleon would not suffer any war to exist in France, save the one he was waging against the whole of Europe, another treaty (a secret one) was entered into by the two bodies, whereby the jurisdiction of the Grand Orient was limited to the three symbolic degrees and the degree of Rose Croix, while the Supreme Council retained its authority over the higher ones.

"Upon the fall of Napoleon, many of the most influential members of the Supreme Concil were exiled in consequence of their political opinions. The Grand Orient, which, in its desire to avoid (prevent) schism, had not only united with that body, but, after the disruption of the union, had, for the sake of peace, circumscribed its own authority, embraced this opportunity to annul the treaty before made, and resumed its authority over the Rite of Perfection, of which the Ancient and Accepted (Scottish) Rite was but an arbitrary modification; and the authority thus resumed was acknowledged by almost all the Lodges conferring those degrees in France.

"In 1824, all political animosities and passions being appeased, the members of the Supreme Council reorganized that body, and claimed for it its former powers. Thereupon commenced disputes, projected treaties, &c., between the two bodies, until at last, tired of quarrels from which no good resulted, a peace was made, by which both bodies were acknowledged as legal; and, though it is indisputably true that the Grand Orient is the only legitimate power by which Lodges in both Rites can be constituted in the French dominions, the Supreme Council claims and exercises the authority of constituting Lodges in the Scottish Rite.

CELEBRATION AT HONOLULU, S. I.

St. John's Day, 24th June, was celebrated at Honolulu, by the Masonic Fraternity, by a splendid ball at the Bungalow rooms. The *Polynesian* of the 25th June says:—

We never had a very distinct idea of the numerical strength of the Masonic Fraternity here until this occasion showed us that nearly every fourth man of respectability and social position is a Freemason. The Brethren were easily recognizable by the neat little blue rosette worn on the left breast, which we were told designated the Master Mason, while some in addition appeared with jewels, designating the higher offices or degrees attained; among whom we noticed his Majesty the King, clothed with a superb P. M. jewel of solid gold, conferred upon him not long ago by the Lodge of which he is a member. As a public festivity, the Freemasons' ball of last evening has not been surpassed in Honolulu. It was decidedly the tastiest, richest and best arranged affair, and had the singularly fortunate result of giving the greatest satisfaction to the greatest number.

DEATH OF THOMAS W. PHILLIPS.

It is with much sorrow that the intelligence of the somewhat sudden and unexpected decease of Thomas Walley Phillips, Esq., of Boston, is announced. The melancholy event took place early on the morning of Thursday, September 8th, at his summer residence at Nahant, where he had been passing the season with his family. About a fortnight before his decease he was severely seized with an attack of pleurisy, which soon became complicated with other serious affections of the lungs; and, these, with the general debility of his system, consequent to his laborious efforts in his office and profession, proving more powerful than the skill and attention of his medical friends, he was taken from life after a very brief illness and in the sixtythird year of his age.

Brother Phillips was a worthy descendant of an eminently respectable family, many members of which have been prominent in the history of his native city and Commonwealth. His earliest American projenitor was George Phillips, the first minister of Watertown, who came to New England in June, 1630, in the same vessel (the Arbella) with Governor Winthrop, and Sir Richard Saltonstall and other Assistants of the Colony of the Massachusetts Bay; and who, after continuing in the ministry fourteen years, greatly beloved and respected, died on the 2d of July 1644, aged about fiftyone years, as Winthrop relates "a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others."

The father of the subject of this sketch was Hon. John Phillips, who successively represented the town of Boston and County of Suffolk as Representative and Senator to the General Court; in the latter capacity acting as President for many years. He was also, at times, a Judge of the Court of Common Pleas, member of the Convention in 1820 for revising the Constitution of the State, member of the Corporation of Harvard College, Chairman of the committee of Twelve, who reported a city charter for Boston, and, on the incorporation of the city, its first Mayor, receiving nearly the unanimous vote of his fellow-citizens.

The deceased was born in Boston on the 16th of January, 1797; and, consequently, at the time of his death, was about eight months over sixtytwo years of age. His brothers and sisters, (with the exception of Samuel, who died in 1817 while a sophomore in Harvard College,) all survive him; they are, Sarah Hurd, wife of Prof. Alonzo Gray of Brooklyn, N. York, Margaret, wife of Dr. Edward Reynolds of Boston, Miriam, wife of Rev. Dr. Blagden of Boston, Rev. John Charles Phillips of Methuen, George William Phillips, Esq., Wendell Phillips, Esq., and Grenville Tudor Phillips, Esq., the three last named also of Boston. He was sent early in boyhood to the Phillips Academy in Andover, founded by his relatives, and was there fitted for Harvard College, which university he entered in September, 1810, in a class among the members of which were the following distinguished persons: Rev. Dr. Bigelow, Samuel D. Bradford of West Roxbury, Dr. Gamaliel Bradford, Martin Brimmer, Waldo Flint, Benjamin A. Gould, Rev. Dr. Greenwood, Rev. Dr. Lamson, Judge Paine of N. York, William H. Prescott, and President Walker.

Having received his Bachelor's degree in 1814, at a few months over seventeen years of age, he read law with Chief Justice Shaw, and was admitted to the Suffolk Bar in 1817. For about fourteen years he practiced law successfully in Boston, until he succeeded the late Joseph H. Pierce as Clerk of the Municipal Court; the arduous duties of which office he has fulfilled with great ability and with perfect acceptance to the public, to the time of his decease.

Although Br. Phillips was of a retiring disposition, he has been at various times called from his much loved quiet life at home to take part in public official duties. In 1827 he was an influential member of the Common Council under the Mayoralty of the elder Quincy, and in 1829 he performed the duties of school committeeman for the Ward in which he resided. In the years 1834 and 1837 he served the city as a Representative to the General Court. But the most important position which he occupied was that of Clerk of the Municipal Court, which office he held under the appointment of Judge Thacher in 1830, and which office, in its various changes, he has since retained by successive appointments and elections.

In the discharge of this last named office were exhibited those remarkable traits of character—so much like those attributed to his venerated ancestor by the discriminating Winthrop—which won for him the highest esteem and love of all who were called into personal official communication with him. The most learned in the law relied much upon him for counsel and advice in perplexing and intricate cases of criminal jurisprudence, such was his knowledge of the peculiar department of the law he was called upon to study; and at the same time that the bench and the bar were profiting by his experience, the poor prisoners, in many instances destitute of natural friends, found in him a kind counsellor, tender hearted confidant and advocate, one who sympathised in their troubles and afflictions, and one who had always a pleasant look and an encouraging word for the unhappy and depressed. Many have been the convicts who have through him received mitigated punishment, and many the persons who through his personal influence have derived benefits in their day of forlorn hope.

On the 18th of March, 1824, Mr. Phillips and Anna Jones (now his bereaved widow) the daughter of Samuel Dunn, Esq., formerly Grand Master of the Grand Lodge of Massachusetts, were married in Boston. The surviving issue of this marriage consists of two sons, John, an engineer of promise, recently employed in the construction of railways in Chili, and Samuel, a member of the Junior class in Harvard College.

For many years Br. Phillips has been a worthy and conscientious member of the Masonic Fraternity, always fulfilling his duties with the strictest fidelity and zeal. He was proposed for the degrees in Mt. Lebanon Lodge in Boston by Brother Thomas Power on the 28th of May, 1821; was initiated as entered apprentice on July 2, 1821, and raised to the degree of Master Mason on the 9th of the same month. On the 13th of June, 1822, he was proposed to St. Andrew's Lodge for membership, by his late friend, John J. Loring, and was admitted to the Lodge on the 12th of the following September, at which meeting he made his appearance subsequent to his election. Although Brother Phillips was constantly at the meetings of the Lodge, entering with heartiness into all the charities of the institution, nevertheless he was unambitious of office preferring to do the work of others without holding any special trust. His excellent points of character, together with his business tact and great integrity, however, would not allow him to remain as quiet in the Lodge as his wishes dictated, and he was early elected to places on the Charity Committee, on the Board of Trustees of the Real Estate belonging to the Lodge, and on the Members' Committee. On the 18th of November, 1852, he was elected Treasurer; in which office he continued until his decease. In the various positions which he was called upon to fill in the Lodge, he was constantly befriending the needy, dispensing charity with an open hand and a liberal heart. It was not his ambition to rise in Masonry to the higher degrees, as many others have done; for he was content to remain through life a Master Mason, believing, as he has oftentime said to the writer in those hours of delightful and unrestrained converse, which few were permitted to enjoy more frequently, that "the first three degrees contained the substance of Masonry, and were sufficient for any man who strictly and conscientiously lived by their inculcations." He himself did live by them; and may we not believe that the high points of his moral and social character were heightened and tempered by them too? A large number of the Lodge of which he had been for thirtyseven years a beloved member, (some from a very remote distance,) attended his funeral services at St. Paul's Church in Boston, where he had for many years been a vestryman, and followed his remains to their last earthly resting place in the quiet shades of Mount Auburn. There they deposited upon his bosom the last tokens of their regard, evergreen sprigs of acacia, emblems of their faith in the immortality of the soul, and reminders of the possession of the spiritual part which survives the grave.

Descended from one of the good old puritan families of New England, the first colonists of Massachusetts, and born of pious parents, he was early imbued with religious feelings, and was educated and brought up in the sentiments of a sound Christian theology. He himself was also a sincere follower of Christ,—devoted while he was humble and unostentatious, faithful to his own creed and respectful to that of others. Passing a blameless life in a firm and rational belief, which he deemed efficacious for salvation, a regular attendant on public divine service on the Lord's day, and devout in his closet and family worship, he was an ornament to that faith which he practised as well as professed.

The funeral obsequies of the deceased took place at eleven o'clock on the morning of Monday, the 12th of September, in the presence of a large concourse of mourning relatives and friends. Among the latter were his College classmates, the members of the bench generally, a large number of the gentlemen of the Suffolk bar, and many of the most distinguished citizens of Boston and vicinity. A touching emotion pervaded the crowded assembly, and tears fell from many manly eyes. The Episcopal burial service was read by Rev. Dr. Stone of Brookline; the responses and other music by the choir. At the conclusion of the services, the assembly took their last look at the features of the deceased. The body was clad in the habiliments of life, and encased in a rich walnut burial casket. Upon the bosom of the dead was placed an exquisitely beautiful wreath of natural flowers, which, accompanied with the green sprigs of acacia deposited by the Masons, was interred with the body. The remains were conveyed to Mt. Auburn, followed by a large number of persons in carriages, and were deposited in a grave in the lot, on Elder Path, belonging to the deceased.

It is seldom that the public is called upon to mourn the departure of one possessing, in so large and eminent a degree, the estimable and social qualities of him who has just departed. Those who knew him most, loved him best. The artlessness of his character, the purity of his life and conversation, the honesty of all his dealings, the sincerity and strength of his friendship, his freedom from ostentation and display, the temperance, prudence, and integrity of all his actions, and above all his perfect reliability in all things at all times endeared him to all—to those who knew him well, and to those who were rarely favored with his society. In his domestic relations he was a devoted husband and father, as he had been during the life of his honored parents a dutiful son; and, possessing in a large degree the social qualities, tempered by a genial good nature, in all his positions in life he was an agreeable companion and warm hearted friend, creating friends in all his walks and retaining them when once made. His ancient friendships were never broken. His early friends were his latest friends. His fathers friends were sure to be his friends. His attachments remained to the last. While his father was president of the senate an enthusiastic friendship was formed between that gentleman and the then speaker of the House of Representatives. Both of those distinguished men died many years ago, but the attachment of the fathers descended to the sons. To the last day of his life he and his friend ex-mayor Bigelow, born in the latter part of the same year with him, were almost inseparable. For his College classmates his affection was unbounded, and it was reciprocated by them, as was attested by their sorrowing looks as they attended the funeral services over his remains. Writing to a valued friend, William Willis, Esq., of Portland, he speaks thus emphatically: "Can there be a doubt, my good friend, that these friendships are to be revived and perpetuated in a future and better state of existence." In speaking of the death of a venerable clergyman, he writes to the same friend: "I knew his reputation well, and in years past have heard his Catholic and Christian eloquence in his own pulpit. But he has now pierced the veil which separates us from the spiritual world, and comprehends the 'unsolved mystery of death.'" He also writes: "The western sun of life with us is descending fast, but let us, with gratitude to God for his many undeserved blessings, gird ourselves for the duties of life, trusting in his mercy, and strive to make ourselves happy by conferring happiness on others." To his very intimate and much esteemed friend, George Homer, Esq., to whom he indited the last letter to which he ever put pen, he expressed very strongly the same sentiments a very short time previous to his decease. Such was usually the tenor of his social correspondence, always indicative of the unspotted man. But he is now gone, and his departure will cause a blank in the community and in many circles which cannot be easily filled. To no one better than to Thomas Walley Phillips will apply the following words of the poet:

> "*Integer vitæ, scelerisque purus.*"

N. B. S.

At a Quarterly Meeting of St. Andrew's Lodge, held at Nassau Hall, Boston, on Thursday, the 22d of September, 1859, the decease of Brother Thomas W. Phillips having been announced by the Worshipful Master, the following resolutions prepared by Brother NATHANIEL B. SHURTLEFF, were offered by the most aged member present, and unanimously passed:—

In St. Andrew's Lodge, Boston, 22 *September*, 1859.

Resolved, That it is with emotions of the most profound sorrow, that the members of St. Andrew's Lodge recognize the solemn dispensation of Divine Providence which has deprived them of one of their dearest and most valued associates, by the decease of their late Treasurer, THOMAS WALLEY PHILLIPS; and, that they bow in submission and sadness to that will which has bereft them of one most tenderly beloved and sincerely respected.

Resolved, That the exalted character which he ever sustained and exhibited through life, as an upright Mason, a good and useful citizen, and a virtuous and guileless man, has endeared his memory to the Lodge and the Masonic brotherhood, as of one whose characteristics are worthy of the imitation of all, and of one who has pre-eminently honored the institution of which he was an ardent friend and ornament.

Resolved, That the members of the Lodge with sorrowing hearts respectfully tender to the bereaved family of their lamented friend and Brother, the deepest and most heartfelt sentiments of sympathy and condolence upon the present mournful occasion.

THE CRAFT IN CALCUTTA.

The District Grand Lodge of Bengal held a quarterly communication at Calcutta, on the 21st of March last. The meeting was well attended, and in the absence of the P. G. M. the R. W. Brother Hoff, D. G. M. presided, and before the closing of the Grand Lodge made an interesting address, from which we quote the following paragraphs:—

"Since my appointment to the office of Prov. Grand Secretary, fifteen years ago, twenty new Lodges have been added to the number existing previously. The mutiny and rebellion of 1857 nearly annihilated all the Lodges in the upper provinces; but with the restoration of peace they are reviving from their ashes. The number of Lodges now actualy working in the provinces is as follows:—Calcutta, 8: country 16; total, 24; while some of those still dormant may yet be resuscitated. On the formation of the Prov. Grand Lodge in 1840, seveal benevolent schemes were projected, but none of them came to maturity. Eight years after that time, the Fund of Benevolence was established, but not without opposition, on the ground that it was impracticable, and that the Lodges would be unable to contribute towards its support. The amount of good it has done, in granting relief to the destitute widow and orphan, and to the Brother in distress, while no member of a Lodge has felt any inconvenience in paying the trifling contribution of one rupee a quarter, is the best refutation of the objections that were made to the establishment of the Fund.

"I need hardly touch upon another most important topic; but I cannot let the opportunity pass without saying a word regarding it. I allude to the careful discrimination which should be exercised in the admission of candidates into our Order, it being advisable that we should bear in mind that the eyes of the world are upon us, and that they will judge of us as they would of a tree, by the fruit we bear, and not by what we profess ourselves to be. The recommendrtion of a candidate by his friend should be received with due respect, but it is not sufficient. Every member of the Lodge ought to consider it his duty to inquire into the character of the individual, and thus be prepared to exercise his privilege at the ballot conscientiously. It is for this purpose that the ballot is deferred for a fortnight; otherwise there could be no necessity for it. A candidate could be proposed, balloted for, and if elected, initiated at once, as used to be done occasionally in former times, when Lodges gave their own interpretation of what constituted a case of emergency. Much has been said and written upon this highly important subject. It is needless, therefore, for me to do more than to recommend it to the serious notice of every Brother of the Craft.

"In regard to the working of Lodges in Calcutta, and their management, I am happy to testify from my official connection with them during the last fifteen years, that there is a great improvement. It was remarked to me, lately, that Masonry was in a state of decadence in Calcutta. I could not concur in this view. It is true there is nothing of an exciting nature at present, which would awaken enthusiasm; but at the same time there appears to me to be abundant evidence that the calm which prevails is healthy. The Lodges seem to me to be pursuing the even tenor of their course; there are no storms or convulsions; and the Craft is in as prosperous a state as could be wished or expected—while there is a vast and unoccupied field on which there is every prospect that our banners shall yet be planted."

MASONIC CHIT CHAT.

New Lodges Constituted. On Wednesday evening, Sept. 21, the Grand Lodge of Massachusetts constituted a new Lodge in the flourishing town of Clinton, by the name of Trinity Lodge. After the ceremonies of consecration, the officers were installed by the Grand Master and his suite, as follows: Henry Bowman, Master; A. A. Burditt and Geo. L. Thurston, Wardens; Josiah H. Vose, Treasurer; Henry Eddy, Secretary; Samuel T. Bigelow and Daniel Marsh, Deacons; John P. Buzzell and A. A. Pevey, Stewards; Gilman M. Palmer, M.; Levi Green, T. At the conclusion of the ceremonies, the members of Trinity Lodge and their guests supped together at the Clinton House, and enjoyed, with speeches and music, a very pleasant repast.

On Thursday evening, Sept. 22d, the Grand Lodge constituted Webster Lodge, at Webster, and installed the officers as follows: C. E. Brown, Master; W. Hetherington and George O. Raymond, Wardens; Geo. Clapp, T.; S. A. Tingier, S.; Wm. W. Holmes and Cornelius Putnam, D.; Lyman Sheldon, M.; Dan Munyan, T. At the conclusion of the ceremonies brief addresses were made by Grand Master Heard, C. W. Moore and W. W. Wheildon.

The Grand Lodge was represented on these occasions by the M. W. John T. Heard, G. M.; R. W. Charles W. Moore and Henry Goddard as G. Wardens; R W. Wm. D. Coolidge as G. Sec.; Wm. W. Wheildon as G. T.; Peter C. Jones as G. M.; Eben F. Gay, G. Tyler. R. W. John A. Dana, of Worcester, Dist. Deputy, also assisted the Grand Master at Webster. At each place, notwithstanding the severe rain storm, visiting Brethren from Worcester and neighboring towns were present.

☞A new Grand Lodge has been organized at Olympia, Washington Territory—T. H. McElroy, G. M.

Expulsion.—J. G. Brewton was expelled from Tehama Lodge, No. 3, Sacramento, California "for gross immoral and unmasonic conduct," on the 4th of August last.

Fraternal Sympathy.—We notice in the Journal published at Auburn, N. Y., that our R. W. Brother Chas. Kopperl, of Shongalo, Miss., while on a visit to Weedsport, N. Y., her native place, had the misfortune to lose his estimable wife by death. Immediately on the loss being made known, the Lodge at that place assembled and passed resolutions to the effect that "in accordance with the tenets of our profession, we extend to R. W. Brother Kopperl that degree of sympathy and condolence which springs from the hearts of all true Masons who practice the 'commendable virtue of brotherly love;' that we tender our R. W. Brother, in his misfortune, all the assistance which it is in our power to bestow, and as a mark of our respect and sympathy, we will, if agreeable to his wishes, attend the funeral in a body."

Caution.—A correspondent in the western part of this State requests us to caution the Lodges in the adjacent States, against receiving as a candidate for the degrees, a German pedler, who, having been rejected in one of our Lodges, threatens very resolutely to obtain admission elsewhere, and this, it is believed, he will do, if money and hard lying can bring it about. We do not feel at liberty to give his name, nor is it necessary to the purpose of this notice, if the Lodges will but exercise a proper degree of caution.

Officers of Gen. Grand Chapter.—Albert G. Mackey, of S. C., G. G. H. P.; Hon. John L. Lewis, Jr. of N. Y., D. G. H. P.; Dr. Ira A. W. Buck, of Ill., G. King; Col. Giles M. Hillyer. of Miss., G. Scribe; James Penn, of Ten., G. Treas.; Samuel G. Risk, of La., G. Sec'y.; John McClellan, of Mass., G. C. of the Host; William Hacker, of Ind., G. G. R. A. C.

Officers of Gen. Grand Encampment.—B. B. French, D. C., G. Master; David S. Gooloe, Ken., D. G. M.; Winslow Lewis, Mass., Gen.: J. V. Z. Blaney, Ill., Capt. Gen.; John W. Simons, N. York, Treas.; Samuel G. Risk La., Recorder.

Erratum.—The reader will please read, for "*liberal* towards," "*liberally* towards," at the bottom of page 296.

Notice. M. Mun Dean is not an agen for this Magazine.